ZIONS HERALD

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FROM COVER TO COVER

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READERS WRITE

Worth A Year

If a magazine has at least one good article a year I think it is worth the price of a year's subscription. The article "Science and the Spirit of Man" in the Feb. 16th issue of ZIONS HERALD is worth a year's subscription price. Perhaps you had better continue to send the remaining issues, however, because something else might appear which I could not afford to miss.

(Rev.) SAM HEDRICK,
Boston, Mass.

The Parson Replies

Elsie E. Searle of Methuen makes a quite gratuitous assumption that "the parson" looks at labor without benefit of "even elementary economics," and then asks, "If a corporation did not make a profit, just where would they find the funds to purchase new equipment" and to pay stockholders. In my economic ignorance, I always supposed that a large share of new equipment cost came from charges made against the business *before* profits were deducted. At least that's where corporate financial statements put it. But perhaps she is merely granting my original contention (Jan. 26) that "costless capital" in the form of tremendous "depreciation reserves" *is* profit, after all, although it never appears as such.

But please calm down, dear lady; did I say that stockholders are "criminals," or that they are "not entitled to the interest on their investment?" I did not even say that dividends are too high, for there is no absolute relationship between profits and dividends. The question was, "Are *profits* too high?" Many prominent witnesses before the Senate sub-committee have said they are, and some of them do know a little about economics.

But may I be personal, since the attack is personal? Would Miss Searle consider it "knowledge of his subject matter" for a writer on labor to have spent six years actually in a trade (machinist — Class I turret lathe operator)? Would it help to be a shop steward, negotiating committee member, full-time financial secretary, and member of the executive board for New England in the country's third largest international union? Would the imminent completion of doctoral work in the fields of labor history, church-labor relations, labor economics, etc. help give that "exhaustive study" which seems to be lacking? And does it imply complete ignorance that an economics professor called "the parson's" *Christian Century* analysis of wages in "The Post-War Pay Check" the best he had seen on the subject, and requested permission to reproduce it for his class?

Excuse it, please; but when our passport is challenged, the showing of a few credentials seems in order.

(Rev.) CLAIR M. COOK,
E. Rochester, N.H.

More About Prayer

In the editorial appearing in ZIONS HERALD as of March 9th, 1949, under the caption: "Lent With A Purpose," the editor stressed a saliant factor when he said: "The purpose of prayer is to discover the will of God!"

There is no more striking example of this than that portrayed in the life of the Great Emancipator, Abraham Lincoln. While Mr. Lincoln found no one creed that seemed to fit into his philosophy of life, he was a man who found solace and comfort in communing with the Divine. It has been recalled that no measure of any great importance ever came before the Congress during Mr. Lincoln's imcumbency, before he decided for or against the measure. He first took himself to the "secret place" and there on bended knee alone with his Maker, prayed that God might give him Divine wisdom that he might make the right decision and for courage that he might carry out his convictions.

HERBERT P. DELANO,
Boston, Mass.

The Accused And Accusing

There is one factor in the current government loyalty and spying cases, which claim such a large share of our newspaper columns each time some liberal legislation is up for debate, that appears to me to have been qui generally overlooked. It is that the peop usually young people, involved or accuse are such warmly attractive human bein people with sharp, questioning minds and e gaging personalities. I contrast the Alg Hisses and the William Remingtons wi their dogged and unlovely accusers: t Robert Striplings, the J. Parnell Thomas the Rankins, and other fascist fellow-trav lers, and wonder if in this mad world th who should be accusing and those accus haven't become all mixed up.

Of Alger Hiss and Judith Coplon, the n guilty verdict of their colleagues and teach and those who have known them well unanimous: they are keenly sensitive you people with a lively social consciousness a warm hearts who have indulged themsel in some of the freedoms they heard ab and believed in as school youngsters. If must choose right now the ones who w shape the sort of world I want for mys and my own children, I can tell you it wo be the Thomases, the Rankins, the Stripli and the Whittaker Chamberses.

SANITA

Appreciated

Thank you for commenting upon Mr. T man's use of profanity in connection w his blast against a newspaper commentat criticism of the Presidential aide's acce ance of the Peron citation. Whether the p fanity was actually used or was implied, impression made upon people here a abroad was not a healthy one. There m be many times when a President feels t swearing, for he is subjected to more t his share of criticism. Yet the dignity of office demands that he conduct himself ways as a gentleman. From citizens, pr and his own cabinet members, Lincoln visited with threats and with criticism of most vicious character. Yet Lincoln, we led to believe, found prayer to be more e tive than profanity. Woodrow Wilson his heart broken but we don't recall tha ever gave utterance to profanity in ans ing his critics. General George Washing in a General Order issued in July 1776, cluded these words with reference to the of profanity — "it is a vice so mean and without any temptation, that every ma sense and character detests and despises.

We who served as chaplains in World II will remember that General Vaughan recipient of the Peron award, is the man who made a tour of the various t tres and reported that, in his opinion, Catholic chaplains were much more "r lar fellows" than the Protestant chapl The remark brought sharp rebuke from Methodist Commission on Chaplains. wondered at the time just what Ge Vaughan meant by "regular fellows."

(Rev.) CLAUDE H. VOORHI
Cochituate, M

G. K. Chesterton And Dorothy Collins: An Interview

DAVID WESLEY SOPER

had heard of G. K. Chesterton, it seemed, all my life, l every idea attributed to him had always informed and used me at one and the same time, but the first book his to come into my hands had been "Orthodoxy." I l found it quite the most hilarious book on serious ristianity I had ever seen, and the hilarity, surprisingly ough, had not been an alien element forcibly incorpor-d but had risen out of the seriousness itself. I know of book like it to this day.

The paradoxical quality of Chesterton's quick mind, and his profound thought, had fascinated me. No one ought be allowed to remain a churchmember for long without ing required to read Him. His basic ideas, and some of s expressions, have continued to impress me. Chester-n, it developed, had not been converted to Christianity evangelists but by atheists and freethinkers, who had ceeded in arousing in him doubts deeper than their n, namely, doubts of doubt as a sufficient substitute for ith.

It had dawned upon Chesterton that Christianity, mned from the one side for its supine meekness, and mned with equal vehemence from the other for its cru-ding and bloodthirsty imperialism, was obviously in the iddle of the road. He had discovered that Christianity d not seek to merge all the elements of life into a dis-actionless amalgam; rather it raised each element to its vn highest pitch and held it from distortion by balancing with others similarly heightened. It intensified passion, it balanced it with a strengthened control and a spiritual ve. It increased man's respect for himself, yet deepened s loathing of his egoism. "Insofar as I am man, I am ief of creatures; insofar as "I am *a* man, I am the chief sinners."

Orthodoxy A Competent Mother

Orthodoxy, in Chesterton's picture, had not been a rait-laced spinster; rather she had been the jovial and ndly and competent mother of a large and lusty family. rthodoxy, I had learned, was not partiality, for partiality as heresy. Heresy was not belief in something untrue, it belief in something true — a truth, however, wrenched ose from the total cluster of truths and exalted to a onistic absolute, a lonely eminence not properly its own. ul Elmer More has similarly described heresy in "The emon Of The Absolute." Orthodoxy was precisely the tal cluster of truths in living relationship. "The church d to be careful, if only that the world might be care-ss." To have succumbed to any one of the numerous storic heresies, whether Gnosticism with its excessive herworldliness or Arianism with its excessive thisworld-ness, would have been easy. The amazing thing about e Christian church, as G. K. had put it, was that she had ecuted the difficult balancing act called orthodoxy, as e had traveled at break-neck speed through the world, "the dull heresies sprawling on all sides, the wild truth reeling but erect." "It is easy to let the age have its head; the difficult thing is to keep one's own."

The Christ, as G. K. had known Him, with the deep understanding of faith and love, had not been the collected absence, but the collected presence, of vital human emotions. He had been as tender as a child, as meek as a lamb, but, upon occasion, had "flung furniture down the front steps of the temple." G. K.'s Christ had not been the emaciated "female consumptive" pictured by many painters, but full-blooded and alive, hiding but one thing from His disciples—what G. K. believed to have been "a smile."

Innumerable college students had read G. K.'s volumes at my assignment, and written for the most part wholly admirable essays upon his basic ideas. Invariably the classroom reading of an essay about G. K. had been a red-letter event of rich humor and deep insight, a feast of mind and soul.

With all this in mind, it was unthinkable that I should be in England and not make my pilgrimage to Top Meadow at Beaconsfield, where the great man, the laughing saint, had lived joyously and humbly with Mrs. Chesterton from 1922 till his death in 1936. Dorothy Collins, the secretary, who had waited upon both Mr. and Mrs. G. K. hand and foot for so many years, had joined them there. I had no idea who, or what, I would find, for Mrs. Chesterton had died two years after her husband, and there had been no children.

Guiding Angel

My journey, however, could not have been better timed, and I must pay a tribute to the remarkable efficiency of my guiding Angel, for I arrived, entirely without advance information, just as an annual lecture was being delivered in the single great hall which had once served as G. K.'s living room, dining room, and bedroom. The lecturer was Dom Ignatius Rice, headmaster of a nearby Catholic Boys' School, the very priest who had received G. K. into the Roman Church. The room was well filled with G. K.'s admirers from far and near. The event was sponsored by the Catholic Aid Society, now operating the Chesterton Home as a refuge and rehabilitation center for converted Protestant clergymen.

G. K.'s courage and humility were emphasized in the lecture. Three humorous stories were narrated, in addition to the familiar one about the telegram to Mrs. Chesterton: "Am in Paddington Station: where ought I to be?" One anecodote concerned a conversation preceding a Chesterton lecture. The chairman, full of advance alibis for the childish queries which might follow the discourse, had said: "I'm afraid the questions which will be asked will be silly, Mr. Chesterton." G. K. had immediately replied: "Not half as silly as my answers." On another occasion Dom Rice had accompanied G. K. to a lecture platform. When the humorist had risen to speak, he had taken a

very small notebook from his vest pocket, opened it with great ostentation, placed it with care on the table before him, and never looked at it again throughout his talk. Furthermore, nothing had been written on the notebook. G. K. had once been engaged in a debate with a learned antagonist. After his own first speech, as the scholar had endeavored to present his weighty arguments, G. K. had removed a long carving knife from his coat and, with the attention of the audience fully turned toward him, had leisurely sharpened the point of the tiniest stub of a pencil.

A London friend, Anne Marie Gresham, with the wit and charm of Ireland, explained to me the work of the Catholic Aid Society, and thoughtfully presented me to Dorothy Collins.

G. K.'s Catholicism

Seated by Miss Collins in Top Meadow's sixty-foot living room, with G. K.'s books and pictures about, I sought from her his possible answers to many questions. An attempt to define G. K.'s Catholicism in terms of Thomas Aquinas, Augustine, Erigena, or Pascal seemed to lead precisely nowhere, and perhaps for the obvious reason that G. K.'s Christianity could not otherwise be defined than as Chestertonian. His swing to Romanism had been due simply to what he regarded as the sterility and frustration of an essentially solipsistic Protestantism with its shattering influence upon theological and political sanity.

What hope, then, if any, would he have seen for a renewal of central Christianity within Protestantism, should a common will exist to produce it? Miss Collins, herself a Roman convert from Anglicanism, was quite sure that G. K. would have seen no hope at all for Protestantism. She cited his reply to the letter of an admirer, who had indicated that Chesterton had converted him to Christianity. G. K. had urged the man to follow him "the whole way" into the Roman Church. I could not but remember G. K.'s characterization of Protestant denominations as "boby-traps," misleading the simple and beguiling the wise either into heresy or anarchy. Protestantism's only hope, Miss Collins was certain, lay in a return to the Roman Fold.

But, I insisted, would not G. K. have a word of counsel for those who shared his faith but could not in good conscience share his church? The anarchic and solipsistic hazards of Protestantism were obvious, I pointed out; yet if in all honesty a genuine Christian believer could not support the Roman authoritarianism, would not G. K. have had a message for him? To the Protestant Christian, the hazards of papal despotism were greater even than the hazards of democracy.

Miss Collins considered this question a moment, then replied that Protestantism, in her estimation, could have no future unless it could agree about its central beliefs. Through some parliamentary procedure, perhaps like that of the early Councils of Nicea and Chalcydon, Protestantism needed to establish an outline of common convictions. Clearly Protestantism could not survive with neither beliefs nor convictions. Who could preach the absence of an idea? If a Protestant Supreme Court or Ecumenical Council on Theology and Life could be assembled, Protestantism might rediscover its characteristic ideas, and thus provide the people with an affirmative message. Otherwise, what hope could there be? On any other basis the fissiparous process in Protestant theology and in Protestant organization would continue into infinity, if not into absurdity.

I related briefly the story of the World Council of Churches, a fellowship of 112 (now 128) non-Roman denominations, possibly representing a majority of the world's Christians, providing exactly the needed rallying center for Protestantism through its articulate faith in Christ "as God and Savior," accenting the actual unity in the Holy Spirit of all believers. There could be, after all, but one church of Christ, and if the Roman Church were shepherding its great part of the One Flock in an authoritarian fashion, Protestantism was shepherding its equal or great part of the same flock in a parliamentary manner. Miss Collins was not familiar with the World Council, but, as I presented it, believed it a step in the right direction, implying that the second right step would be submission to Rome. She declared that Protestants misunderstood the idea of papal infallibility, a principle which applied to papal decisions upon disputed doctrines, only when such disputes were brought to him for settlement. The last such decision had been given in 1870; appeals were not common occurences. Any good ship needed a captain, authorized to render final decisions in emergencies. How could a Great Ocean Liner follow more than one course? (If Roman Catholicism can properly be likened to a sea-going vessel, might not Protestantism be compared to a city built upon land, governed not by captain but by council?)

Distributism

Would Miss Collins say a word, I asked, concerning G. K.'s political philosophy? She mentioned his term "Distributism." He had opposed centralization and bureaucracy, had felt that political and economic control were moving farther and farther from the people. Power, both economic and political, should return to the people who were, after all, most deeply concerned. The small people should own their own land and their own soul. Government could serve Distributism chiefly by curtailing its own omnipotence, and by guaranteeing to each man his equal share of the soil. Socialism continually moved ownership and control from human beings to hierarchies.

Miss Collins' deepest memory of G. K. was of his child like humility, his complete selflessness of spirit. I left Top Meadow reluctantly, with renewed love for the great controversialist, and in prayer. He understood the meaning of Christian love, as few men have understood it, when he said: "At every moment we are wholly dependent upon God. When a man realizes that he can never pay the debt he owes to God, he will be forever trying. He will always be throwing things away into a pit of unfathomable thanks."

Communism And Christianity

FRANK L. PIZZUTO

In the last few weeks we have witnessed a rallying of ommunistic forces everywhere. In France, Maurice horez made it clear that he and his followers would open eir arms to the Russians in case they were pursuing an emy through their country. This statement was folved by Palmiro Togliatti, leader of Communists in Italy, ho said that in case of war "the Italian people would ve the evident duty to aid in the most efficient way the viet Army."

Togliatti's challenge, coming at this time when most us have not yet recovered from the astonishment caused Thorez, seems to be a co-ordinated threat against the wly organized western group. It is also no coincidence at in the wake of the Togliatti and Thorez announcements, the leader of British Communists, Harry Pollitt, ould echo the same sentiments asserting that in case of ar, "the British Communists will side with Russia."

War Versus Communism ?

All this appears to be connected with the trials of Cardal Mindszenty in Hungary, and with the indictment of e fourteen Protestant ministers in Bulgaria. Are we to ave an open war between Christianity and Communism? there any common ground through which an underanding can be reached? The Christian Church, Roman, rthodox or Protestant, cannot bow cowardly before statem, be it under the guise of fascism or communism. How ould a Christian minister blindly, *perinde ac cadaver,* like dead body, obey the orders of a government whose recogized aims include the destruction of all religion? The oman emperors only required their subjects to burn inense before their statues. While that was a normal thing or a pagan, for a Christian it was idolatry. It was the old uestion as Peter and John put it at Jerusalem, "Whether is right in the sight of God to listen to a dictator rather han to God." As a result many preferred to die in the olosseum rather than submit themselves to such a violaon of their Christian faith.

Personally I hold no brief neither for Mindszenty nor or our Protestant brethren who are being tried in Bularia. But the accusations seem to be the same — treason, spionage, and illegal currency dealings. Who is right, he clergymen who are suffering for their religious conictions or the governments that are condemning them? oth seem to be right depending on what is meant by reason, espionage, and illegal currency dealings. An merican missionary, some years ago, asked an Australian ative what he thought right was and what, according to im, was wrong. The answer came without hesitation, If I eat my enemy, that is right. If my enemy eats me, hat is wrong."

Is there a possibility of a compromising understanding etween the principles of Communism and Christianity? Are their ideologies mutually exclusive? It is difficult for us in America to understand why these things are now happening in Europe. Our very Declaration of Independence proclaims what we have defined as self-evident truths, "that all men are created equal, that they are endowed by their Creator with certain inalienable Rights, that among these are life, liberty, and the pursuit of happiness."

Years ago, before the end of last century many statesmen were gathered in London at a notable dinner. Some of the guests were discussing the contributions the various nations of Europe had made to our western civilization, when that world-famed statesman, John Bright, asked an American statesman, Jabez L. M. Curry, "What distinct contribution has your America made to the science of government?" Our Curry immediately replied, "The doctrine of religious liberty." Whereupon, after a moment's reflection, Mr. Bright said, "And what a tremendous contribution!"

Wendell Phillips

On the Tremont Street side of our Boston Common there is a significant statue of Wendell Phillips. Whenever I pass in front of it, I am reminded of the secret of our success as a nation. The great abolitionist stands behind a lectern in the attitude of breaking an iron chain, as he is saying, "Whether in chains or in laurels, liberty knows nothing else but victories." Patrick Henry went further, when on March 23, 1775, he declared, "I know not what course others may take, but as for me, give me liberty or give me death."

In Europe and in other parts of the world, dictators have tried innumerable times to bury "the putrid corpse of liberty," as the late Duce would say. In Italy, in France, in Germany, in Spain, most of the people do not know why we are so attached to our principles of liberty. The French Revolution did shake many from their political and religious lethargy, but repression and reaction soon destroyed almost to the roots the new plants of freedom. In no nation of Europe was there a civil war in order to abolish slavery. Benign oppression re-enforced by the theory that ignorance is bliss did not produce the two extremes. There was always some self-justification. A Negro, after our Civil War, was told by a white man that he was better off before as a slave. "Why," he said, "you had more to eat, more clothes, and you were more certain about them." The colored man agreed, and added, "The place is still open if you want it, sir. As for me, I had rather starve and go cold, and naked, and be free."

It is my humble opinion that an open war between Communism and Christianity can be avoided, if on both sides we are willing to eliminate some of the causes that have produced this tension. In the first place religious liberty should be guaranteed everywhere. Then the liberal governments of Europe should immediately try to improve the lot of the poor. In Italy, De Gaspari is very slow in solving the land problems that have tormented many

(Continued on page 279)

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EMORY STEVENS BUCKE
Editor

Special Contributors

CLARENCE F. AVEY
CHARLES D. BRODHEAD
J. EDWARD CAROTHERS
H. ELLIOTT CHAFFEE
MAEANNA CHESERTON-MANGLE
RAYMOND H. HUSE
CHARLES M. MCCONNELL
HAROLD W. RUOPP
RALPH W. SOCKMAN
WILLIAM L. STIDGER

Subscriber to Religious News Service

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Lent With A Purpose

If in the contemplation of the life of Jesus there is a feeling that he has little to do with the workings of modern society, then truly his life is of mere historical curiosity. There is a great danger in relegating Jesus to the history of his day. The difficulty in many of the so-called old world churches has been at this point: Jesus has become an object of superstition surrounded and even shrouded with customs and liturgies.

It therefore becomes the Christian to search not only for the meaning of Jesus in the history of mankind, but to search out the implications of Christ for contemporary living. The psychoses that result from our jittery era of "no war-no peace" are both personal and social. None of us can read the average daily press without feeling the effects of fear and frustration; most radio commentators bring into our living rooms the constant and almost monotonous tone of despair. This does much to distort our thinking, and the alert churchman must find more than an escape into the niceties of history if Jesus is to have a remedial effect upon these psychoses.

The method of Jesus was to listen to the voice of mankind, and to consistently seek out the will of God. He knew the ways of his world and knew intimately the thought life of the day. He was at no point accused of being naive; but knowing the ways of the world and the thought-life of the world was not the determining factor in his judgments. By constant — not occasional — practice, he learned how to draw into actuality the judgment of God. This was a practicum which enabled him on a few occasions to say with confidence, "they say, but I say," or "if you would normally do this, then how much more would your Father in heaven do. . . ." If Jesus had reserved that kind of relationship to God for himself, then mankind would have little upon which to base their belief in a Christ-centered faith.

An understanding of the mediation attribute of Christ, is therefore another purpose suggested for Lent. Christ becomes more meaningful when we seek to adopt his method of approaching God. He becomes a mediator when we identify ourselves with his process of mediation. His purpose was, and our purpose should be, to bring the judgment of God into active human conduct.

Significant Court Decision

District Judge E. T. Hensley of Santa Fe, New Mexico, has rendered an important decision safeguarding the separation of church and state. He has barred 143 Roman Catholic nuns, brothers and priests from public school teaching posts in New Mexico because they were using public school time and money to teach Roman Catholic doctrines, display various religious emblems such as grottos, crosses, religious statuary and religious pictures "all peculiar to a certain denomination."

It seems shocking to Protestants who have assumed the existence of separation of church and state in America to learn how badly the principle had been violated in New Mexico. The case has its distinct merits, however, because it should not only shock us — but illustrate to each of us just how far afield from democracy we can go when we allow any religious group to move into state institutions. We do not believe that Roman Catholic parents would want their children to be surrounded with busts of Luther, or other Protestant reformation figures. We do not believe that Roman Catholic parents would want the Westminster Confession taught to their children. By the very same token we insist that the Roman Catholic Church has no right to impose its denominational beliefs on our Protestant children.

The Santa Fe decision is basic. It strikes at a thoroughly un-American procedure; it will be welcomed by Roman Catholics, Protestants and Jews who believe in the separation of church and state.

Controlled Pulpits

We hold no brief for Henry Wallace and fail to see anything profound in his political beliefs, but we do believe that he has a right to speak in a Methodist church, or anywhere else in our democratic nation. Last week a Methodist preacher invited Mr. Wallace to speak from his pulpit at Norwalk, Conn.; the service was on the air and the fact that it was Mr. Wallace — not what he said — offended a number of people.

Sufficient pressure was brought by the Norwalk Ministerial Association against the radio station's action, so that a compromise has been reached whereby the radio committee of the ministers' association will now "consult" on a broadcast when "any other than a minister of the church is to preach." The station has lifted its suspension against the South Norwalk church as a result of this compromise, but the threat of complete censorship by the radio station is still in effect, even if the ministers' committee approves of a speaker.

We wonder what the policy of radio stations would be if "the Rev." Gerald L. K. Smith, or Father Coughlin, or Fulton Lewis, should be invited to speak at a church service. Moreover, we wonder if a sermon against liquor could not be banned on the same grounds as those presented for banning the Wallace talk. Where is the line between religion and political action? What can a minister say that will survive a censorship of this kind?

Most certainly the Federal Communications Commission should make an immediate study of the Norwalk case. If the decision of the radio station manager at Norwalk should be upheld, then religious radio is indeed facing an exceedingly dark and foreboding future.

Discrimination In Colleges

Elmo Roper has just completed a survey which indicates that there is widespread discrimination practiced in American colleges and universities in their policies of admission. The Jews are the hardest hit by the policies, the Roman Catholics are next. Only 67 per cent of Jewish students are attending their first choice institutions: 71 per cent of Catholics and 82 per cent of Protestants have been admitted to the institutions they selected as their first preference. Mr. Roper's report indicates that since most of the Jewish population is in the northeastern part of the United States, Jewish pressure on colleges and universities is greater here and the Jews themselves know that their chances of admission are poor, hence they make application to more schools than do Gentile students.

Most certainly an F. E. P. C. is as necessary for education as it is for industry. People cannot claim democracy in American education so long as the present variety of quota systems and other discriminatory measures are allowed to continue. An educational F. E. P. C. would remove embarrassment from educational institutions and allow them to select freely students for admission from the ranks of the educationally qualified. It would end the ambivalence of college admission authorities who excuse their policies of discrimination by saying that their alumni are to blame or their current student body is to blame. It would make it possible for American colleges to breath much more freely, if they adopted a common policy of admission solely on academic qualifications.

Back The Thomas Bill

Senator Elmer Thomas of Oklahoma has introduced a Senate bill for federal aid to education which definitely excludes payments of any federal money to parochial and private schools. His bill stands in opposition to the infamous McMahon bill which is designed for tax-support of parochial and private education. We believe that the time to fight a tax bill is while it is under discussion, not after it has been passed, and surely the most effective way to defeat the McMahon bill is to work hard for the passage of the Thomas bill.

Reliable estimates show that if the McMahon bill is passed, sixty per cent of the total budget of parochial education will be cared for from public tax funds. The sixty per cent item is the point that should concern us. Only ten per cent of the money to be provided by the government is to be designated for parochial education under the McMahon bill, but let us remember that it represents sixty per cent of the parochial school budget. If the McMahon bill is passed, then it follows that it will be quite simple to get the entire budget of parochial education cared for by federal tax money at a future time. Moreover, parochial schools are increasing in numbers and it will soon take much more than ten per cent of federal money to provide sixty per cent of that growing parochial budget!

By all means, let us work hard for the Thomas bill now pending in the Senate! Public education is everybody's business and free churchmen should be its most loyal friends. We must not allow parochial education to compete with democratic education.

Men Of Distinction

JAMES H. LAIRD

Professor Halford Luccock has recently suggested some candidates for inclusion in the contemporary distiller's gallery of "men of distinction." One man Dr. Luccock suggested was a fellow down in Baltimore who has been sent to the county jail eighteen times in the last five years for conduct he would not have engaged in had he been sober. Other suggestions were the man in Michigan who had been divorced four times in eight years because of his drinking and a convivial spirit in Connecticut who lost five jobs in eleven months on account of his affinity for alcohol.

Now it seems to me that those suggestions by the good Yale professor fall under the same criticism that the men really included in the liquor advertisements do: they are not truly distinguished men. I confess I never heard of about half the men who are now so "honored," and I think a "man of distinction" should be well known. Of course, I realize that many distinguished men do not drink and that some who drink would not stoop to saying so in a blatant public manner even for the $1000-or-so fee offered to those who do.

Therefore I have done a little research on the subject and I have come up with five characters who are better known surely than the so-called distinguished men now gracing the full-page colored ads of current magazines. The men proposed were all drinking men and all are dead so there would be no fee to pay them.

First of the lot is Alexander of Macedon. His mighty exploits won him the title in history as Alexander the Great. His father was King Philip of Macedon; his tutor was no one less than the famous philosopher, Aristotle. It was Alexander who broke down the barrier between Greek and barbarians; it was he who spread Greek culture throughout the known world and in the process founded seventy cities, the most famous of which is Alexandria. He conquered Greece, Asia Minor, Persia, Egypt, Syria and India. Here is a man of distinction.

But, alas, his private life was not distinguished. He was addicted to the Macedonian habit of heavy drinking. Once in a drunken rage he murdered his boyhood friend, Clitus, who had the effrontery to say that Alexander was not divine. So filled with remorse was Alexander when he realized what he had done that for three days and nights he remained in seclusion, refusing to take either food or water. While on military campaigns the young warrior would go on a drinking spree and sleep two consecutive days and nights while his aides would wait impatiently outside his tent for orders. Upon the death of one of his beloved advisers, Alexander proposed a drinking bout. The soldier who proved to be the champion drank twelve quarts of wine and won $6,000 as a prize, but he never got a chance to spend it; four days later he died with delirium tremens.

After his return from conquering India, Alexander gave himself more and more to drink. Reading the record, one sees his mind and body begin to deteriorate. In his latter days he gave way to the fears of his superstitions, his court was crowded with soothsayers and priests of all sorts, whom he kept busy making sacrifices and reading omens. One night on the eve of dispatching his navy along the coast of Arabia a royal banquet was given at which too much was drunk. The following night a similar debauch put Alexander in bed. Within ten days he was dead. Historians think perhaps he died of malaria at the age of thirty-two, but, perhaps liquor had something to do with his early demise too. Aristotle should have told his young pupil that not only hemlock but alcohol as well is poison.

Robert Burns

Another we can suggest as a man of distinction is Robert Burns, Scotland's most famous poet. From his hand came some of the choice poems in English literature: "The Cotter's Saturday Night," "To a Mouse," "To a Daisy," and "Auld Lang Syne," to name but a few. Although born a peasant in rural Scotland and given the privilege of only a few years of schooling, he became a famous poet.

Unfortunately his love for the companionship of his fellows led him into excessive drinking. Three years before his death we find him writing to a friend that hard-drinking is the "devil" to him. He has given up taverns, he writes, but the private drinking parties among the gentlemen of the county do him mischief.

Later that year at just such a party Burns, having drunk too much, insults his host's wife, a friend of long standing, and leaves the party humiliated. In a letter of apology to the offended woman Burns blames her husband for having encouraged him to drink overmuch, asks the lady to forgive his indelicate behavior, and begs her to intercede on his behalf with other ladies at the party who were likewise incensed. Burns concludes his letter with these words: "Regret! Remorse! Shame! ye three hellhounds that ever dog my steps and bay at my heels, spare me! spare me!" But spare him they did not, his steps led ever downward and in 1796 at the age of thirty-seven he died.

Robert Louis Stevenson wrote of Burns: "A man who first attacked literature with a hand that seemed capable of moving mountains . . . spent his later years in whittling cherry-stones." One of his biographers, Catherine Carswell, is of the opinion that the body and soul of Burns' works were written by the time he was twenty-seven and that the latter years of his life were a tragedy. Alcohol played a major role in the tragedy.

A third possible candidate is Edgar Allen Poe. Poe is justly famous for his poems "The Raven," "To Helen," "Annabel Lee," as well as others, and for his stories, "The Murders in the Rue Morgue," "The Fall of the House of Usher," "The Gold Bug," to name several. His fame as a writer has not diminished with the years.

Poe's first literary position was with the "Southern Literary Messenger," a journal dealing with belles-lettres, published in Richmond, Virginia. In less than a year Poe was fired from his job and his boss wrote him: "You have

fine talents, Edgar — and you ought to have them respected as well as yourself. . . . Separate yourself from the bottle, and bottle-companions." When you read the story of his life, you discover that Poe was never able to separate himself from the bottle for long. He was seldom able to hold a job for more than a year. As far as alcohol was concerned, "less than a little with him was too much."

July of 1849 we find him writing Mrs. Clemm, a woman who had mothered him: "I have not drank anything since Friday morning . . . I will extricate myself from this difficulty for your dear, dear sake. So keep up heart." Not many weeks had passed before he was off again. He tearfully told the physician who attended him that he would restrain himself, that he would abstain. But liquor had him.

In September he joined the Sons of Temperance, hoping for some help from that quarter in his losing fight against alcoholism. The following month he was picked up on the streets of Baltimore and hospitalized. His physician tried to encourage him by saying he would help him get on his feet; Poe's reply was that the best thing his best friend could do would be to blow his brains out with a pistol. To soothe him in one of his delirious moments his doctor's wife read him the 14th chapter of the gospel according to John. One of Poe's biographers says of this incident, "It is the only mention of religion in his life." How sad, when the power of God could have saved him from the clutches of the thing that killed him at the age of forty.

Stephen Foster

Stephen Foster is worthy of a place in this little gallery. As a composer of favorite songs like "Old Black Joe," "Old Folks at Home," "Jeanie with the Light Brown Hair," and "My Old Kentucky Home," he is known to all. In 1855 when he was twenty-nine, he wrote a song which may well have been autobiographical; it was "Comrades, Fill No Glass for Me." He only lived to be thirty-eight but we are told that the last ten years of his life were unfruitful and that if all the songs he wrote were those composed in this final decade, he would have been forgotten long ago.

He was too busy with the bottle during these years to give his best efforts to composition. A friend of this period writes of Foster's drinking as "a habit against the damning of which . . . he wrestled with an earnestness indescribable, resorting to all the remedial expedients which professional skills or his own experience could suggest." But it was no use. His last years were miserably spent drifting around New York City, staying where he could find cheap lodging, writing his ineffective songs on pieces of brown wrapping paper picked up in grocery stores, selling them for a few dollars across the counter. If he had only left liquor alone, surely it would have left him alone and not rendered fruitless his last years and pushed him into an early grave.

A last person for our consideration is Jack London, who was famous a generation ago and is still remembered as the author of "The Call of the Wild," and "The Son of the Wolf." In 1913 London published a remarkable book, "John Barleycorn." It might have been subtitled: "My Life with Liquor."

London tells in this volume how in the beginning he did not care for liquor but only drank to keep others company. He could take it or leave it alone. Then the need for liquor began to grow on him; without a cocktail he felt himself a poor companion. Then he began to drink alone. One drink failed to stimulate him as he felt it should; it took two to produce the desired effect, then three.

André Tridon, a literary critic, reviewing the book at the time, wrote:

> "I knew there was something the matter with London's stuff. His vocabulary was apparently gone, his imagination seemed to be failing him, he repeated himself frightfully, his stories were becoming as safe as any popular novelist. Read "John Barleycorn" and you will soon discover what ails him. He will tell you himself, and the tragedy of it is he does not even seem to know how far gone he is."

London concludes his book "John Barleycorn" by deciding to continue to drink. "I would drink," he wrote, "but, oh, more skillfully, more discreetly, than ever before." Yes, he continued to indulge, but his drinking from then on was neither skillful nor discreet; it was excessive and self-destructive. His physicians warned him to stop. He could not. Three years after the publication of "John Barleycorn," London died of an overdose of drugs taken apparently with suicidal intent. He was forty years old.

Someone should write a book on "Famous Alcoholics of History." Several shelves of books could be written on "Men Who Might Have Been Famous Had It Not Been for Alcohol." And a whole library of books could be written on "Ordinary Men Who Have Been Ruined by Drink." Every pastor could contribute at least a volume to such a project.

Swan Dive

A picture of a man of distinction is comparable to a picture of a man doing a beautiful swan dive which neglects to show the empty pool he will land in. About twenty years ago there was a brilliant young lawyer in New York who in 1928 at the age of twenty-nine made $80,000. The whole world seemed to stretch before him, a great career in law appeared forthcoming. But his drinking got the better of him, he was disbarred. His later years were spent in making a fool of himself in public. Last year he died at forty-nine years of age, the promise of his youth unfulfilled. *The New York Times* at least ignored his passing except for a four line obituary; that was the kindest thing to do, for this "man of distinction" came to an undistinguished end.

Paul wrote the Corinthians, "We are free to do anything, but not everything is good for us . . . not everything builds up character." (I Cor. 10:23, Goodspeed.) Alcohol is surely one of those things that is neither good for us nor contributes to the growth of character.

PERSONS

The Worcester District Committee on Qualifications for Local Preachers will meet with the district superintendent on Saturday, April 2nd at 3:00 p. m. in The Methodist Church, Leominster, Mass. Those who desire ordination, or listing as an accepted supply, or rating as local preacher should appear and present their credentials to this committee for consideration and action.

Dr. Allen E. Claxton pastor of Broadway Temple Methodist Church in New York City addressed a rally of Protestant students of Boston University in the new Liberal Arts Building in February. The rally launched a new program of inter-denominational religious co-operation on the campus.

The Annual Meeting of the New England Deaconess Association will be held Wednesday, March 23, 1949, at 1:30 p. m. in Wesleyan Hall, 581 Boylston Street, Boston, for the purpose of electing officers for the ensuing year and the transaction of such other business as may properly come before the meeting.

Town Hall, New York, in co-operation with the Protestant Council of the city, is presenting mid-day lenten services on Tuesdays. Nationally known clergymen of varying denominations are preaching.

Commissioner Arthur W. Wallander of the New York Police Department, soon to retire, was presented with a medal for meritorious service to his city at a luncheon given in his honor March 10th by the Grand Jury Association of New York County. Mr. Wallander is a member of St. Luke's Methodist Church, the Bronx, his pastor being the Rev. Dr. A. Hamilton Nesbitt, a police chaplain and leading spirit in the St. George Society, an organization of Protestant members of the police and other public service departments.

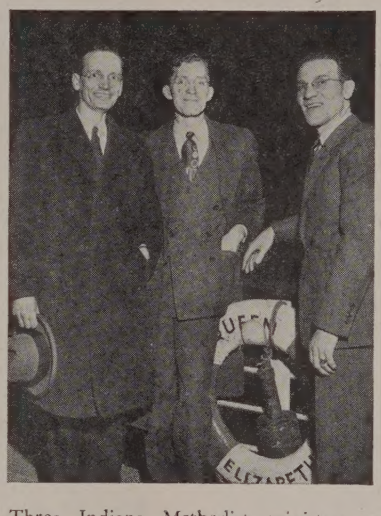
At the annual meeting of the Board of Trustees of the First Methodist Church, Boston, held on March 10th, the following officers were elected: president, Kenneth E. Bradbury; vice-president, Herbert P. Delano; treasurer, Alfred H. Avery; secretary, Arthur S. Chapman.

Meeting in Washington, D. C., on March 16th, the Board of Temperance of The Methodist Church elected the Rev. Caradine Ray Hooten, minister of First Methodist Church, Oklahoma City, Okla., to the position of executive secretary of the board, succeeding the Rev. E. H. Cherrington.

The regular meeting of the Deaconess Aid Society of New England, Inc., will be held on Tuesday, April 5th, at 2 p. m. in the parlor of the Copley Methodist Church, corner of Newbury and Exeter Streets, Boston. This is to be President's Day, and all presidents of W. S. C. S. are urged to attend this meeting with their Deaconess Aid Society delegate. The devotional period will be led by the Rev. A. F. Reimer of the Tremont Street Methodist Church, Boston.

Camphor Memorial Methodist Church, Philadelphia, Penn., where the Rev. Daniel L. Ridout is pastor, is conducting a weekly Sunday morning radio service which is highly appraised in local radio circles. The service is heard over station WDAS, Philadelphia at 9 o'clock, and is on for thirty minutes.

Mission To Germany



Three Indiana Methodist ministers, released during the season of Lent by their congregations, embark on the SS Queen Elizabeth for a month's preaching mission of goodwill to follow Christians in Germany. Shown left to right are: the Rev. Samuel E. Carruth, Centenary Methodist Church, Terre Haute; the Rev. Donald E. Bailey, First Church, Goshen, and the Rev. Elmer L. Harvey, Wall Street Methodist Church in Jeffersonville. Another, the Rev. William N. Whear, superintendent of the Crawfordville District, is already in Germany.

A fifty-year old mortgage on St. Stephen's Methodist Church, 228th Street and Marble Hill Avenue, New York, will be burned on Sunday evening, March 27th, at 8 o'clock. The ceremonies will be conducted by Bishop G. Bromley Oxnam, resident in the New York Area of The Methodist Church, assisted by Dr. Frederick B. Newell, executive secretary of the New York City Society of The Methodist Church. St. Stephen's Church, organized in 1826, is the mother church of Methodism in Westchester and the Bronx. The present building, erected fifty years ago, and the third church home of the congregation, is at the northernmost point of Ma hattan, opposite the newly projected low-co development which will provide housing f 1500 families.

The Rev. Ralph S. Thorn, minister of t Willis Avenue Methodist Church, was r cently elected president of the Bronx Div sion of the Protestant Council of New Yo City. Mr. Thorn and the Rev. Edward McGowan, minister of Epworth Church, a the Methodist representatives from the Bro on the city-wide Protestant Council.

The Barton Memorial Reception Hall a Pastor's Study was dedicated, March 13t in a service at First Methodist Church, So erville, Mass. The memorial is symbolic of t church's participation in the preparation pe iod of the Advance for Christ and H Church during which the ministry is stud ing the Amsterdam Assembly Series "Man's Disorder and God's Design." T memorial is the gift of Walter E. Barton memory of his parents, Robert Heatley a Susannah Johnson Barton, and his siste Emily Florence Barton. The elder Bartor were among the early founders of the churc and Walter and his sister, Emily, joined th church in 1883 during the ministry of th Rev. George Whitaker. The Rev. John Olds, the present pastor, was consecrator.

Jews And Christians

Jews and Christians mingled in a traditio al celebration of the Jewish people, whe Baptists and Methodists together with me bers of the Jewish community of Atho Massachusetts, gathered on Sunday evenin March 13th, to inaugurate the annual Puri holiday which came this year on the 14t and 15th of March. The gathering was hel in the Starrett Memorial Methodist Churc and a capacity audience of the three religiou groups crowded the vestry of the church.

The story of Queen Esther and the de liverance of the Hebrew people in ancie Persia was related by young people of th Jewish group, who gave an entertaining r view of the lively customs of the period the Feast of Lots. Junior choir members the Christian groups sang hymns of Hebre origin and a modern folk-song of Palestin

Feature of the evening was the showin of the Cathedral motion picture, "Que Esther," which was acclaimed as a fine dra atization of the Old Testament story, and t message of the festival of Purim as observe in modern times. A general social time w enjoyed by the entire group at the close the program, with characteristic refre ments served by a committee of women fro the churches and synagogue. The Rev. Cla ence F. Avey, minister of the Starrett M morial Church, and the Rev. Warren Stewart, of the First Baptist Church, we co-hosts for the occasion.

The Rev. Earl A. Hoose, who served for wenty-three years as a missionary of The Iethodist Church and as an agent of the merican Bible Society in China, died on Iarch 7th, in Los Angeles, Cal., after a long lness. Mr. Hoose had been retired in 1938 ecause of illness, and had since resided in California. Born in Grover, Penn., June 27, 886, Mr. Hoose was educated at the Elmira N.Y.) Business College, and Drew Theo- ogical Seminary. In 1915 he was named a nissionary of The Methodist Church and as- gned to China, where he served as mis- onary-in-charge, district superintendent, and upervisor of day schools in Kiukiang district, Iwangemei District, and North Kiangsi District. Later he was transferred to Peking where he served as missionary and as agent f the American Bible Society until his re- rement. Mr. Hoose is survived by his wife, ne former Saidee Alice Pettus, two sons and wo daughters.

Plans to name Boston University's proposed hapel on Commonwealth Ave., Boston., for resident Daniel L. Marsh, were announced n Monday night, March 14th. The decision vas made public by Guy W. Cox, chairman f the trustees, during the dinner closing the 8th annual Founders' Day observance in the Charles Hayden Memorial Building. Ground vill be broken for the chapel this spring.

Mrs. Cora J. Waterman of Hanover, N. I., a reader of ZIONS HERALD for many years assed away at the home of her oldest aughter, Mrs. W. D. Matthews, of Han- ver, on Feb. 25th. Born in Sheffield, Vt., on Nov. 10, 1861, she was the second daughter f George and Lucinda Snelling. She was narried in 1883 to the Rev. Stephen L. Iedges, who died in Wolcott, Vt., in 1892. ater Mrs. Hedges married Julius E. Water- nan of Pompanoosuc, Vt., who died in 1906. Irs. Waterman is survived by three children: Irs. W. D. Matthews, the former Angie nelling; Mrs. Leon Jenkins, formerly Mar- on Waterman, of Hanover, and Fred Water- nan of Norwich, Vt.

Miss Miriam Van Waters, Ph.D., superinten- ent of the State Reformatory for Women, Framingham, Mass., will speak on "A Lay- nan Looks at Jesus" at The Cathedral Hour, Crombie Street Methodist Church, Salem, Mass., on April 6th, at 7:30 p.m. The Rev. ames E. Doty, host pastor, arranged The Cathedral Hour series for five Wednesday ights in Lent. On March 16th, Dr. Allan Knight Chalmers of Boston University spoke n "A Teacher Looks at Jesus;" on March 3rd, Dr. Paul E. Johnson of Boston Uni- ersity, "A Psychologist Looks at Jesus;" on March 30th, Rabbi Aaron Dekter of Malden, Mass., spoke on "A Rabbi Looks at Jesus." Dr. William L. Stidger of Boston University vill round up the series on April 13th, speak- ng on "A Preacher Looks at Jesus."

The Rev. Dr. Archey D. Ball, retired member of the Newark Conference, has just finished five lectures on "What Do We Really Believe?" at a youth fellowship institute; is a speaker at Union Lenten Services, First Congregational Church, Paterson, N. J.; and is giving seven Lenten addresses on "Design for Living." Since retiring, he has served the church at Leonia, N. J. for two years, and is completing his third year as pastor of East-side Terrace Methodist Church, Paterson, New Jersey.

The Rev. T. R. Burns, minister of Union Methodist Church, Fall River, Mass., will preach at the Wednesday evening Lenten service, March 30th, at St. Paul's Methodist Church, Newport, R. I. where the Rev. Earl E. Story is pastor. On Apr. 6th, the Rev. R. E. Henard of East Greenwich, R. I., will be the speaker.

Dr. Frances Jones Bonner of Boston, Mass. was the guest of the Health Service at Bennett College March 18th — 20th for the purpose of holding conferences and giving lectures in the field of mental health. Dr. Bonner, who is a physician in Boston with her practice limited to the field of neurology and psychiatry, is a member of the staff of the Massachusetts General Hospital in the field of her speciality. Dr. Bonner graduated from Bennett College in the class of 1939 and later from the Boston University Medical School. Since her graduation she has served an internship at the Boston City Hospital and her residency at the Massachusetts General Hospital where she was a recipient of the Helen Putnam Fellowship of Radcliffe College for research in genetics and mental hygiene. Dr. Bonner is the daughter of President and Mrs. Jones of Bennett College, Greensboro, N. Car.

Puerto Rican Justice Praises Protestants

SAN JUAN, P.R. (RNS) — Protestant mission work in Puerto Rico received high praise here from insular Chief Justice of the Supreme Court, Angel R. de Jesus.

Justice de Jesus spoke at a banquet given in honor of Protestant leaders from the United States and Latin America attending a three-day celebration here, commemorating fifty years of Protestantism in Puerto Rico. Some 500 Protestant leaders of all denominations were present at the banquet.

"Evangelical work in Puerto Rico has been really wonderful," Justice de Jesus told the Protestant churchmen. He said he knew hundreds of persons who, after conversion to Protestantism "had changed their miserable, sinned lives to become respectable and worthy citizens."

Stressing that a community cannot survive without religion, Justice de Jesus lauded the religious, social, and educational work of Puerto Rican Protestant churches during the past fifty years.

The Rev. George A. Fallon, minister of Wesley Church in Worcester, Mass., will be the guest preacher at Trinity Union Methodist Church, Providence, R. I., on Apr. 24th.

Boston District Conference And Laymen's Rally

Monday, March 28th, at 3 p.m., in the West Roxbury Methodist Church

3:00 — Devotions led by the Rev. Sydney Adams.
3:15 — Organization and business.
3:20 — Report from the committee on local preachers, by the Rev. H. D. Hawver, chairman.
3:30 — Report from the district director of Christian education, the Rev. G. A. Butters.
3:40 — Report of district missionary secretary, the Rev. F. C. Wilson.
3:50 — Report of district secretary of evangelism, the Rev. J. M. Bowmar.
4:00 — Seminar on "The Church and the Disorder of Society," Vol. 3 of the Amsterdam Series on "Man's Disorder and God's Design." Chapters 1 and 2, the Rev. H. D. Hawver; chapters 7 and 8, the Rev. Jackson Burns; chapters 9 and 10, the Rev. H. H. Cramer.
6:30 — Reservation Dinner
7:45 — Evening rally with reports from District Lay Leader Roy I. MacArthur and District W. S. C. S. President Mrs. George Eyclesheimer. Professor Ralph Decker of Boston University School of Theology will speak at the inspirational hour on: "What Difference Does Faith Make." The rally will adjourn at 9:00 p.m.

Overseas Caravans Cancelled

It has been found necessary to cancel plans for overseas Methodist Youth Caravans for next summer, according to announcement made recently by the Rev. Hoover Rupert, director of the Youth Department of the General Board of Education and chairman of the board's Caravan Committee. However, by the fall months the committee hopes to announce definite overseas Caravan projects for the summer of 1950, Mr. Rupert said.

Reasons given for the decision to concel the plans for overseas Caravans were an unfavorable financial situation, and the fact that the Youth Department of the World Council of Churches is offering college students service in overseas work camps and seminars next summer.

Youth interested in these camps or seminars sponsored by the World Council of Churches are advised to write to the Rev. William Keys, 297 Fourth Avenue, New York 10. Those who have made application for European Caravan service this summer are urged to plan to serve on a regular Caravan or in a work camp under the auspices of The Methodist Church.

What's New In The Bible?

CHARLES M. McCONNELL

International Uniform Lesson for April 3.

TURNING TOWARD THE CROSS. MARK 8:27-34.

Opinions about Jesus

On one of his last journeys with his disciples Jesus asked two very important questions about himself. "And by the way he asked his disciples"—is a very natural introduction to the questions. It was the habit of Jesus to discuss the most important issues with his disciples in the most casual and informal manner. It is hard to imagine Jesus in a class room lecturing on theology or religion or making some great utterance on an important occasion. Every occasion was great with Jesus and all he said was important. He was a living teacher not a class room pedagogue. It is well to keep this in mind about the two questions Jesus asked his disciples, for they have furnished the groundwork of Christian theology from that day to this. It was of the utmost importance to Jesus and his disciples to get the answer to the questions — "Whom do men say that I am?" and "But whom say ye that I am?"

Keep definitely in mind the setting and the background of the questions. Jesus was making one of his last journeys with his disciples. It was taking him into a remote rural district in the north of Palestine. By preaching, teaching, healing and daily living Jesus had been trying to reveal himself to the people. Opposition had naturally come to him from many quarters. The cross was looming up before Jesus and he knew his end was approaching. He told his disciples what was ahead and Peter tried to persuade Jesus to take the easy way and avoid the persecution that was coming. But most important of all, Jesus was preparing his disciples for the opposition that they were sure to face. Just who Jesus was became a very important question under those circumstances.

"Whom Do Men Say I Am?"

Jesus had gone to great lengths to make himself known to the people with whom he lived from day to day. Nazareth, his home town, was too close to him to correctly understand Jesus. They did not believe that anyone in Nazareth could be anything but a Nazarene. And that meant to them a very low average of human being. Other people shared this low estimate of Jesus.

The answer to the question "Whom do men say that I am?" was given to Jesus very promptly by his disciples. "John the Baptist: but some say, Elias; and others, One of the prophets."

In many respects this was the kind of answer which might have been expected. How were the peasants of Galilee to know that Jesus was any different from any other great religious leader. They had no insight into human personality adequate to rate Jesus as a unique and utterly different person from all who had gone before. They rated him as a great religious personality like John the Baptist or Elias or a prophet.

On the face of the answer it is clear that Jesus was not regarded by "men," (as Jesus used the term as a gener designation for people,) as anything more than a religio leader who ranked with John the Baptist and the prophe of old. This reply carries tremendous weight for eve Christian. It is an answer accepted by millions of peop And it is not confined to the Unitarians or Jews.

"But Whom Say Ye That I Am?"

Jesus probed his disciples deeper for an opinion abo himself. They were not going to be let off as reporte They were made witnesses. It was their opinion that Jes wanted along with that of the people around him.

Peter became the spokesman of the disciples. "Thou the Christ," Peter quickly replied. We do not know ho many others among the disciples shared this opinion w Peter. We do know that Jesus told them that "they shou tell no man." We are left to guess the reason for t secrecy. One opinion is that Jesus wanted to be judg finally at the close of his life, after his death and resurr tion.

There is more meaning than we can get at a casual re ing in the answer of Peter to Jesus: "Thou art the Chri Into the name, Christ, has been poured all the mean of the word "Messiah." When to the name Jesus added Christ there came a union of the Jesus of hist with the Messiah, the Son of God, the Savior of Man

Now the question shifts to our own day. We have head on here into the question of the divinity of Jesus is an issue for theologians to speculate upon and histori to investigate. It was not settled by Jesus when he rai the two questions about himself.

The whole point of this question for us and for any who really wants to be a Christian, lies in the last v of our lesson, which bares quotation, — "And when had called the people unto him with his disciples also said unto them, Whosoever will come after me, let deny himself, and take up his cross, and follow me."

"Whosoever" is a pretty broad word. It takes in a of territory. Jesus was trying to get disciples. Among people whom Jesus gathered about him and spoke t words were some no doubt who thought he was Elia a prophet. And also, Peter, who said Jesus was the Cl and had been rebuked by Jesus for suggesting that he out on his mission, was on hand.

What Jesus wants is disciples who will take up cross and follow him. It is very important what we t about Jesus. But it is a question of our salvation here hereafter whether or not we follow Jesus. This is the issue upon which our salvation depends. Some of the lowers of Jesus believe him to be one of the prophets others Christ. The ones who take up their cross and themselves will be saved. The others will be lost no m what they believe about Jesus Christ.

What The Church Ought To Be

JACKSON BURNS

We use the word "church" in many different ways. ›metimes we use it to mean a building. And frequently particular church building, because of precious mem-:ies which cluster about it, becomes very dear to us.

"No spot is so dear to my childhood
As the little brown church in the vale."

At other times we use the word church to refer to a ·cal congregation. A person says, "I belong to the First Iethodist Church." He does not mean that he belongs › this building. He means that he belongs to the fellow-ıip of Methodist Christians in this community.

Again, we use the word church to refer to a particular enomination. We say: "The Methodist Church," "The :ongregational Church," "The Protestant Episcopal :hurch." It is normal and proper that we should cherish ıe associations and traditions which bind us together as denomination. Some of us owe more to our denomina-on than we realize or could ever repay.

But, more and more, when we use the word "church," ve are realizing that it refers to something bigger than a uilding, or a local congregation, or a denomination. Vhen St. Paul spoke about the church he frequently re-erred to it as "the Body of Christ." In First Corinthians e says, "Now you are the body of Christ, and individual-y members of it." Now this, of course, is a figure of peech, and we must keep that in mind. But it is a very uggestive figure of speech. If we can understand what 'aul meant by "the body of Christ" we shall be a long vay toward understanding what the church ought to be.

There was a time when Christ lived among men in a ıuman body. "The word became flesh and dwelt among ıs." He walked along the dusty roads of Galilee, he eached out hands of healing to the sick, he opened his nouth and taught the multitudes. But there came a time, vhile he was still a young man, when hostile forces rose gainst him and sought to destroy his body. One Friday fternoon, on a hill outside Jerusalem, they nailed him to cross. This did not mean, however, that his work of econciliation and redemption was to stop. He had in-ended for it to go on. He had called a group of disciples – Peter, Andrew, James, John, and the others — and he ıad formed them into a closely knit fellowship. This little ·and of followers — the Christian fellowship which he ıad created — was the nucleus of the Christian church. And the church became, in a very real sense, a new body hrough which the work of Christ continued. It became he feet which carried the gospel of Christ into the utter-nost parts of the world; it became the hands by which he healing work of Christ was done; it became the voice vhich preached his gospel of salvation.

This is what the church ought to be — the body of Christ. It ought, therefore, to have certain characteristics. Let me suggest three which are implied in this figure of peech.

A Live Body

In the first place, the church ought to be a live body — not a corpse. A few years ago a young man was appointed pastor of a small town church in Oklahoma. It had thirty-four members, and most of them were inactive. The building was badly in need of repair. He started out calling on the people of the community. One woman told him that he was wasting his time. "That church is dead," she said. He got this response so often that he decided he would do something dramatic. "All right," he said, "if the church is dead, we ought to have the funeral." So he announced to the community that the church was dead and that burial services would be held the following Sunday. When the day came the congregation filled the church. They saw a closed coffin up in the front of the church. After the sermon, the minister opened the coffin and asked the people to come and view the corpse. In the bottom of the casket he had placed a large mirror, and each person who came to view the dead church saw his own face. According to the story, this was the beginning of a reawakening of the life of that little church.

You and I know, of course, that the church is not dead. We who have sat in its pews and knelt at its altars have been warmed by a living fire. But none of us, I believe, is content with the church as it is nor would maintain that it is as alive as it ought to be. There is a great hymn which expresses the need of the church:

"O Spirit of the Living God
Thou light and fire divine:
Descend upon Thy church once more
And make it truly thine!
Fill it with love and joy and power,
And righteousness and peace,
Till Christ shall dwell in human hearts,
And sin and sorrow cease."

This is what needs to happen to the church. I believe it is not too wild a dream to hope that it can happen in our time. Slowly, but surely, there is coming into being within the life of the church a fellowship which Dr. Elton Trueblood calls "the fellowship of the concerned." These persons are adventurously committed to the faith that there is a God, that this is God's world, and that God is like Jesus Christ. They are willing to stand up and be counted as members of the church and as followers of Christ. They realize their dependence upon God and upon each other. They are willing to bow in humility before God that they may rise with power to do his will. They are willing not only to sing about the cross and talk about the cross, they are willing to take up the cross and follow after the Master. It is the fellowship of the concerned which constitutes the true church — the living body of Christ. I want to plead with you to become a part of that fellowship. Do not be content with being a name on the roll. The other day, going through our membership

records, I found one name with three words written after it. These were the words: "Alive or dead?" Those are tragic words to have written after one's name on the church roll. "Alive or dead?" If the body of Christ is to be a living body and not a corpse, its members must be alive, for "you are the body of Christ, and individually members of it."

One — Not Many

In the second place, the church ought to be one body — not many bodies. Paul says, "Just as the body is one, and has many members, and all the members of the body, though many, are one body, so it is with Christ." We sing a hymn which goes:

We are not divided
All one body we

And we are learning, I believe, that the hymn is true. In spite of the differences which divide us into denominations and sects there is an underlying unity which makes us one body.

I hope there is no one who is unaware of the fact that in the summer of 1948 a great event took place in Amsterdam. The World Council of Churches became a reality. Bishop McConnell has said that a hundred years from now historians will look back and say that this is the most important single event in the life of the church in the twentieth century. "It means the beginning of the end," he says, "of denominational rivalries."

But there are other threats to the unity of the church which must not be ignored. The unity of the church is broken by a racial segregation which divides us into white churches and colored churches. The unity of the church is broken when a local church or a denomination identifies itself too completely with one class in society, thus alienating other groups. The church ought not to perpetuate the divisions which break up society. It ought rather, in the spirit of Christian love, to transcend them.

There is still one more threat to the unity of the body of Christ, and it is perhaps the most serious. It is the excessive individualism which makes persons believe they can do without the church altogether. This is the besetting sin of Protestantism. One aspect of this individualism is expressed in a little poem by Emily Dickinson:

"Some keep the Sabbath going to church;
I keep it staying at home,
With a bobolink for a chorister,
And an orchard for a dome.

"Some keep the Sabbath in surplice;
I just wear my wings,
And instead of tolling the bell for church,
Our little sexton sings.

"God preaches — a noted clergyman —
And the sermon is never long;
So instead of getting to heaven at last,
I'm going all along."

Here, done up in a gay, innocent looking package, is a example of the kind of individualism which scorns th corporate worship of the church and reduces religion t isolated individuals in separate gardens, each offering h prayer to God. Now Protestantism has always maintaine and I do not wish to deny, that a man can find God in garden. It may even be possible to find God on a go course. But if Paul is right when he refers to the churc as the body of Christ, then the individual Christian ca not cut himself off from his fellow Christians without su fering serious harm. We know what happens when finger is cut off of the body. The finger withers and di And the body suffers by the loss of the finger. Somethir quite as serious happens when a person tries to be a Chri tian apart from the Christian fellowship.

As Christians we need each other. Paul says of the bo of Christ, "The eye cannot say to the hand, I have no ne of you, nor again the head to the feet, I have no need you." We need each other. John Wesley once said, "The is no such thing as a solitary Christian." It was "whe two or three are gathered together" that Jesus promis to be present. It was when they were "all together in o place" that the Holy Spirit descended and the early Chr tian community was kindled by the holy fire of Penteco If the church is to be the body of Christ it must be o body. This means that its members must be bound gether by close bonds of love and fellowship.

Guided By The Mind Of Christ

In the third place, the church as the body of Chr ought to be guided and controlled by the mind of Chr Most of us know what it is to have going on within u conflict between our minds and our bodies. Paul sa "I see in my members another law at war with the law my mind." This same conflict between mind and bo goes on within the corporate life of the church. T church as body shares in the limitations of humanity, a must face innumerable temptations. The most subtle a persistent of these temptations is to seek to save itself body by denying the mind of Christ.

I do not know whether or not Jesus, that night in Garden of Gethsemane, was tempted to save his bo Perhaps he was. We do know that he said, "My sou exceeding sorrowful, even unto death," and we know t he prayed, "Father, if it is possible, let this cup pass fr me." How easy it would have been for him to believe t it would be better for him to compromise, and live to c tinue preaching, than to stand firm and be killed. But stead he said, "Nevertheless, not my will but thine done" and he picked up his cross and started along road that led to Calvary.

The church must forever beware lest it be too much c cerned with saving itself as body and forget the imp ance of being guided and controlled by the mind of Master. Walter Rauchenbusch has a great prayer for church which contains these words: "Bid her cease f seeking her own life, lest she lose it. Make her valiar give up her life for humanity that, like her crucified L she may mount the path of the cross to a higher gl

The reason that it is so important that the church be ected by the mind of Christ is that if she fails, the work Christ will not get done. I remember hearing Bishop elch tell a story several years ago when he was here in w England. It is an imaginary story which pictures rist returning to heaven after his earthly ministry. An gel comes to him and asks, "Where have you been?"

'I have been to earth," he replies.

'What have you been doing?" the angel asks.

'I've been preaching and teaching and healing and seek-ng to establish our Father's kingdom," says Jesus.

'Did you finish your work?" the angel asks.

'No," says Jesus, "I have only just begun."

'What do you propose to do?"

'Why I have left a little band of followers upon the th. They will finish my work."

'But what if they fail?" the angel asks.

esus looks very thoughtful. "If they fail," he says slow- "I fail." Then a smile brightens his face and he adds, ut they will not fail."

Paul says, "Now you are the body of Christ." He means Are we worthy of the confidence which Christ has iced in us? Many years ago, in a little town in Italy led Assissi, there lived a young man named Francis. ne day he stopped in at a little country chapel — the apel of St. Damien — to pray for light and guidance. he was praying before the altar he lifted his eyes to the ure of Christ upon the cross. It seemed to him that the es of Christ looked directly into his own, and he thought heard the voice of Christ say: "Francis, build my urch." "Francis, build my church." He looked about n and saw that the very chapel in which he prayed was umbling away with neglect. And he decided to begin ere. Within a few days, with his own hands, he was re-ilding the chapel. Today, we call him Saint Francis, d the memory of his devoted life lingers on like the ugrance of rare incense.

Today, if you and I are willing to look at the figure of rist upon the cross, and if we look long enough and sely enough, we'll see that his eyes are upon us. And if listen we shall hear his voice: "Build my church."

Communism And Christianity

(Continued from page 269)

lian statesmen in the past. When people are hungry, ey will rebel and follow any demagogue that promises em food and clothings.

Unless the most urgent economic problems are solved t only in Italy and France, but also in England and in ermany, Communism cannot be defeated. The Roman urch can show the way and defeat Togliatti's forces by ting an example of altruism, by imitating Jesus Christ mself a little more. The costly ceremonies are, again in y opinion, a discordant note in a world of misery and verty. With all due respect to Pope Pius XII, and he is great man, a less costly crown and less costly vestments ould endear him more to the vast multitude that venerate him, and Protestant Christians would call him a friend and a brother in Jesus Christ. My Italian encyclopedia says that his crown alone cost millions of dollars. Among the precious stones that sparkle while he is carried around the Vatican, there are more than five hundred rubies. Certainly that is no imitation of Christ's crown of thorns. Furthermore, His Holiness should refuse to be carried around St. Peter's like a statue. We Protestants disagree with him in many things, but a little more democracy shown in a tangible way by the Pope would excite our admiration and many of us would gladly shout with the Roman young people, "Viva il Papa!"

Christian ministers and priests, and rabbis for that matter, should set the example of tolerance and love in a more tangible way. They should be less selfish and learn to love one another. The real solution for all our world troubles can be found in Jesus' Golden Rule. Many prejudices, racial and religious, would disappear if we only dared to practise that norm which is both the law and the prophets. "All things, therefore, whatsoever ye would that men should do unto you, even so do ye unto them; for this is the law and the prophets."

The Moral And Spiritual Basis For World Order

Message of the Cleveland Conference

MARK R. SHAW

American Protestant Churchmen, gathered at the Cleveland Conference on The Churches and World Order, March 8-11, under the auspices of the Federal Council of the Churches of Christ in America, agreed that in the final analysis the world-wide threat of Communism must be met by convincing the suffering and hungry millions that the democratic system can produce a more abundant life, and meet their material and social needs more effectively.

The conference message declared, "The just society is impregnable to Communism, which, although it may lift some burdens, fastens upon the common people other burdens greater and more grievous to be borne. Our major attention should, accordingly, be directed to establishing justice within the condition of freedom throughout the earth." Moreover, "If our nation's leadership is to be worthy," said the message, "it must devolop constructive and creative programs that will capture the imagination and enlist the support of the multitudes whose interest in battling political, economic and racial injustice is greater than their interest in defending such injustice merely because Communism attacks it."

The conference message noted that there was "accumulating evidence" to show that Soviet leaders are starting to realize that "'under present conditions their methods of intolerance are ineffectual as against a good society."

The majority of the conference members agreed, however, that in the immediate power struggle the west "must maintain sufficient strength to convince Soviet Russia that attempts to impose an ideology by force cannot succeed."

(Contined on page 286)

WORDS!

An open (and friendly) letter to the editor

Sir,

As a creator or critic of thousands of words each week, you have probably reserved a place of special honor for the following:

> But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

You and I, in our respective offices, will count it the first order of every day to see that these wise and ancient words are not deposited in the "circular file" which sits open-mouthed beside the desk to receive its daily portion of unwanted words.

But the man of common sense, alas, will not share our respect for this immortal text. These words will themselves seem to him somewhat "idle." What is there about words, demands the common man, which gives them the power to determine for good or ill our everlasting portion in the Hereafter? Are not even the editor's words (or the preacher's) but the stirrings of the breeze? Talk is cheap and words pay no debts; they are but "the shadows of action." In a world where everyone is talking at the top of his voice, silence is more precious than speech, for words are only the symptom of the universal disease of talking.

If the common man desired further to bludgeon us with facts he could recall that historic torrent of words which the aged senator, Kenneth McKellar, poured out in wrath and recrimination upon the head of Drew Pearson on that memorable day in the Senate Chamber when the representative of the people called the reporter "an ignorant liar, a pusillanimous liar, a pewee liar, a natural born liar. . . ." and so on for thirty minutes — after which (beccause he had fainted away) they had to call a doctor for the senator. And to what advantage? To no advantage whatever, for after the senatorial tornado had passed, and even while it was in progress, Drew Pearson rode confidently round and round on his Washington Merry Go Round even as before, except, of course, that he reaped a harvest of free publicity from the senator's effusion. The senator had done for the Quaker reporter what censorship in Boston does for the producers of questionable plays; he had set him up more firmly than ever in business.

Why then, if words are "obviously" as fickle and futile as sparks from the grinding stone, should Jesus so rashly have thrown down the categorical principle that by words we are justified or by words condemned?

It may be that the man of common sense has been too trigger-quick in his judgment (a defense reaction perhaps against the pelting rain of printer's ink which assails him from the pages of newspapers and magazines every day of every week?) A steadier view of the whole matter would surely reveal profounder truths in this teaching, for He who gave it was not prone to idle talk.

Would you agree with me, for example, that words are the windows of the soul, the transparencies through which an outsider can get almost his only look within? Without them each and every personality would remain an unknown and unexplored land. Was it not the great Leibniz who declared, "The monads have no windows?" There is indeed a kind of indestructible privacy which surrounds every personality, and which can be readily invoked by the simple device of cutting off language. The psychiatrist confronted with a patient who will not talk is helpless; since he cannot get in, the devils never come out. The consent to use words is the indication of a willingness to enter in fellowship and the words we use are a reve tion of the soul's condition.

In no small sense, words are the meas of man. Discover if you can the words man really loves and those he despises a you have a reliable public record of his ch acter, which fact is a matter of considera concern to you and me and our conte poraries. What social tragedies, what man depravities are conjoined in a dev marriage to such words as "Aryan," "Je "Nigger.'" More eloquent than volumes the deceitful words which have become first love of modern man and the shame cornerstones of a new paganism. "Bri the tongue," commanded the New Te ment saint, for the tongue is a fire wh sets ablaze "the round circle of existence w a flame fed by hell."

Tragic also are the noble words fr which modern man is said to have a dyspe aversion, among them such venerable te as theology, philosophy, religion. Do recall that a Hollywood producer rece spent thousands of dollars to change the and advertising for a picture which was doing well in the open market? "Brigh Young" was the title it first bore, but was changed to "Brigham Young—Front man" in order, the producer explained remove any suspicion that the play was ligious. If the religious connotation c be removed it was expected that the pu would patronize it. I can recall that no many years ago Professor G. T. W. Pa published a very useful "Introduction to losophy," but when the book was rele for general sale it bore the title, "The W and Its Meaning." Experience indicates even that portion of the public which is dicted to solid reading is not friendly to the word "philosophy."

If we may trust the men who majo the market, the public is even less fri toward the word "theology." When friend and teacher, an eminent theolo desired to publish a volume accurately titled "Present Theological Tendencies," publisher dissuaded him from the choi the ground that no book bearing the "theology" in its title sells well. But great words, religion, philosophy, thec lie close to the central issues of life. shall a whole generation of the sons of justify themselves in the last day if they had an aversion from the love of wis which is philosophy, or from the know of God, which is theology? And, by the is there anything to be inferred fron fact that the current vernacular mal stilted to say, "He loves her," and eas say, "He's crazy about her?" It is un able that words are the measure of the

Words also are the instruments of munication, a fact on which human standing and fellowship depend. Under ing is as much a matter of words as

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ter of thought and inner intention since ortunate words frequently subvert a good ation. Not all the iron curtains are in ern Europe. Barriers just as formidable encountered by the lowly citizen who t do business with his own government use the government speaks its own liar language. Two Harvard graduates, terson and Phillips, have completed their y of the jargon of the government and ished their findings in a volume, "Fed- Prose." Unlike nature, of which the spoke, the government is found not to k " a various language" but only one istently unintelligible language. Writers terson and Phillips patiently explain that language is difficult to learn, but not im- ible. You and I may want to challenge for consider what happens to the simple of common people at the hand of the ors of governmental logomachy. The sim- sentence, "Jack fell down and broke his vn," becomes in federal prose, "A youth gnated only a 'Jack,' sustained, incident loss of equilibrium, a fracture of the ium." Perhaps it was the similar do- of his own government that provoked eyrand to define speech as "a faculty n to man to conceal his thoughts."

his matter of communication is surely anything a preacher can laugh off. Those are engaged in the preaching branch he Father's business must keep ever be- them the question: When is a sermon vered? Has it been delivered when the cher stops preaching, or only when the ner has received it? Freight on board ot the same thing as freight delivered, ks to the costs and hazards of transport. y a preacher has been amazed to find the freight he thought he had on board not identical with what the consumer ived, just as an author sometimes dis- rs that the story he had in his head was the one he put on paper. Somehow in tangled web of communication the orig- ideas could not get free to go happily hose who were waiting to receive them lly.

he suggestion is especially important for e of us who speak to the common people d all, including ourselves, have in com- the propensity for interpreting language erms of personal and private experience. se who have studied the psychology of audience have made important discov- about the capacities of that fictitious acter, the average man. They have dis- red among other things that the aver- man has a vocabulary of about 7,500 ds; that he can explain such words as ewd" and "insure," but that he cannot ain "philanthropy;" that he has a mem- span which will embrace a sentence of 17 ds but hardly more; and that he is un- to make a careful distinction between racter" and "reputation." This aspect of "given" with which we preachers strug- gle lends considerable weight to the advice which John Wesley gave to his preachers. Remember, he said, you may think with the learned, but you speak to common people. Every preacher knows that he must give account in the day of judgment for every idle word, and his judgment day arrives every Sunday morning at eleven.

The conclusion of this important matter then is hardly comprehended in the simple advice that we mind our "p's" and "q's," for this is the merest alphabet of the matter. We need a divine and solemn respect for words. Their importance is cosmic because they are the revelation of our souls and the instruments of our fellowship. By them we shall be justified — or condemned.

Yours, in the interest of a more active terminological conscience,

Koheleth.

Religious Program Suspended

NORWALK, Conn. (RNS)—An unscheduled radio talk delivered by Henry A. Wallace resulted in the suspension for two weeks of a religious program aired by WNLK here.

The Progressive Party candidate for President devoted his unexpected radio appearance to a number of controversial topics which resulted in hundreds of telephoned protests from listeners in this area.

Dr. Benjamin Ginzburg, president of WNLK, ordered the program suspended and explained the station had not been notified in advance that Wallace was to speak. He said Wallace "smuggled" a "political speech into a period given over by WNLK to religious effort."

Wallace was introduced to radio listeners by the Rev. Charles Wesley Lee, pastor of the South Methodist Church. Use of the radio hour is offered weekly for religious talks by Protestant, Catholic and Jewish speakers. This month the programs are being presented by Mr. Lee's church.

In his remarks, Wallace, a member of the Protestant Episcopal Church at Ridgefield, Conn., included his concept of American-Soviet relations as well as a reference to six Roman Catholic priests whose public protest prevented him from delivering an address before the Lions Club in Danbury, Conn., recently.

In this connection Wallace spoke of his religious upbringing as a Methodist.

"In spite of this early upbringing," he said, "I supported Alfred E. Smith in 1928. I addressed the Iowa Methodist Conference on behalf of Alfred E. Smith. The Iowa Methodists had no enthusiasm for a wet Democrat from the sidewalks of New York, but they listened to me politely. In this connection I cannot help contrasting this with the tactics used by six priests to prevent me from speaking at Danbury."

The Danbury priests had said Wallace should not be invited to speak in their city because "he is fond of the Kremlin" and because "he defends Russia and Communism."

WNLK's religious hour is sponsored by the Norwalk Ministerial Association. According to a spokesman, the association was not told that Wallace was to speak.

Mr. Lee, who said he had not notified the association because he did not want to put it "on any spot," added that he had informed the lay leaders of his own church of his intentions and had received permission to go ahead.

Legislature Protests

PROVIDENCE, R.I. (RNS)—A resolution protesting the trial and sentencing of top Protestant churchmen in Bulgaria was passed in concurrence by the lower branch of the General Assembly here.

The resolution strongly criticized the Bulgarian government "in its blatant terroristic effort to intimidate the small, respected Protestant religious denominations in Bulgaria." It denounced as "cruel and criminal the trial of these men by the Bulgarian government and the sentencing of these top Protestant churchmen; some to life and others to lengthy prison terms."

A similar resolution protesting the arrest of Joseph Cardinal Mindszenty by the Hungarian government was passed by the General Assembly earlier in the session.

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Terror In Egypt

Maeanna Cheserton-Mangle

All the world hopes that the present truce between Egypt and Israel means permanent peace for the whole Middle East. We may also hope that this development portends the clearing up of an ugly situation within Egypt itself, where the Egyptian Government, under cloak of martial law, has been destroying the civil liberties and legal rights of resident foreign nationals and non-Moslems. Added to the police terror are the persecution and mob violence incited by a fanatical campaign in the government-controlled press.

Until recently, the iron hand of the Egyptian censor managed to conceal the true state of affairs; but now the whole shocking story is being pieced together from official documents and reports of eye-witnesses.

The first overt move against non-Moslems and foreigners, came on July 29, 1947 with the enactment of a so-called Company Law. This provides that 75 per cent of all white collar personnel and 90 per cent of all laborers employed by Egyptian firms and all Egyptian branches of foreign firms must be Egyptians. The full impact of this order may be gauged from its effect upon the 75,000 Jews of Egypt. Some 67,500 are native-born, yet only 5,000 have been able to qualify as "Egyptians." The administrative interpretation of the Company Law makes "Egyptian" and "Egyptian Moslem" synonymous.

Next came martial law, which was proclaimed on May 15, 1948. Not only were courts martial set up, rigid censorship established and foreign travel restricted; but provisions were also made for registering telegraph, telephones and radios, and for requisitioning property. Under Proclamation 26, issued two weeks later, if a person is "under surveillance," or interned in Egypt, or even if he resides outside of Egypt and his activities are deemed "prejudicial to the safety and security of the state," his property is subject to sequestration, generally the first step toward outright confiscation. Legal recourse to any law in the land is expressly barred.

There is no legal recourse, either, for the inmates of the concentration camps, which at the latest report held some 1,300 persons — Christians, Jews and Arabs, Egyptians and Europeans. Individuals are interned without special authorization, merely as an exercise of martial law.

Stimulated by the official decrees, police state methods are entering more and more into civilian life. Homes are invaded; night searches, arrests and round-ups for examination are common. A person who speaks of the King, or refuses to explain to the s isfaction of a corner policeman the conte of his packages, may be detained for qu tioning.

Public hysteria is being fanned constan by the state-controlled press, whose colun are filled with venomous attacks upon n Moslems, foreigners, the United States a the nations of Western Europe.

Despite the blackout on information, tails of numerous stabbings, beatings a stonings have leaked out. On June 20, explosion in Cairo's Jewish Quarter, wh killed 34, wounded 60, and left 150 ho less, was followed by a savage outbreak stabbings and beatings by the Egyptian m In the same city, mob violence broke in its fury last July, when a week of blo rioting took the lives of 50 persons, and jured more than 150. The dead inclu Stephen Hass, an American citizen in Eg at the invitation of the Egyptian Gov ment, and Henri Gallard, a French nati invited to Egypt to coach the Olympic ing team.

On July 28th, 250 Jewish families in area of Cairo were ordered to vacate t homes within twenty-four hours. The C Synagogue became a refuge for these vict whose furniture was piled on the str and whose apartments were immediately cupied by Egyptians. Were it not for vigorous protest of the French Consul, incident would have been repeated a days later, in another neighborhood.

On September 22nd, a second expl occurred in the Jewish Quarter of Cairo, ing 20 persons and wounding 60. Once a the mob gave savagery a free rein.

Despite strong protests from diplo representatives of the United States, Britain, France, Greece and Italy, the tian Government has made no effort t establish law and order, merely offering functory apologies after each outrage. ing constantly deceived the Egyptian p concerning the course of the war in and the actions of the Arab Higher mittee, the government is now whippi a fanatical hatred of foreigners and Moslems to distract an aroused public intolerable domestic conditions an astrous foreign adventures. This is t agnosis of all who have studied the tion at first hand.

Now that the Egyptian campaign of is exposed to the world, a respon rests upon American public opinion. A ing to the Declaration of Human Rig cently adopted by the United Natio preservation of human dignity and th tection of human freedom are essen the peace of mankind. As a people d to these ideals, Americans must m constant watch lest violations of funda United Nations Charter principles once threaten the peace.

Courtesy Institute for American Democracy, Inc.

mmon Fallacies ncerning The Bible

rbert M. Gale

ith" (and Hebrews 1:11)

view of the fact that the term "faith" ised with such a variety of meanings ne Bible, it is not surprising that there is n uncertainty and confusion today as the d is employed.

Habakkuk 2:4, a favorite passage for apostle Paul, "faith" is really "faithful-," a loyally stubborn resistance to the ylonian attack. For Isaiah "faith" is narily trust or confidence in God as over nst reliance on the support of other na-s (7:9; 28:16; 30:15). The idea of trust confidence is also involved in Jesus' use he word in the account of the storm on Sea of Galileee (Mark 4:40). In the ous chapter on "faith" in the New Testa-it (Hebrews 11), the word carries a ble connotation: (1) the confidence or iinty that God will fulfill His promisese :1a), and (2) the certainty of the reality the unseen) God (11:1b; see also 11:6). he Pastoral Epistles "faith" seems to mean llectual assent to "sound doctrine" (see imonthy 1:10; 4:6; Titus 1:9; etc.).

he apostle Paul uses the term "faith" in umber of ways: it suggests "faithfulness" Galatians 5:22, belief in the reality of the "living and true God" in I Thessalon-1:8-9, trust or confidence that God's nises will be fulfilled in Romans 4:18-21, content of what is believed or preached Romans 10:8. These usages, however, to bring out Paul's distinctive and char-ristic meaning. For him "faith" is all has just been suggested, it is true; but also more than this. As the one essen-condition for salvation, "faith" is ulti-ely nothing less than personal and com-e devotion, surrender, commitment to through Christ; it involves at once the of decision in commitment and also the inuing life-attitude of a commitment and liience. It is such commitment to the lship of Jesus (being "in Christ") that no longer he who lives, but Christ who in him (Galatians 2:20). It is life "in Spirit," which means that Christ, or the it of Christ, or the Spirit of God (Paul these expressions interchangeably) ells in you" (see Romans 8:9-11), direct-and controlling conduct and action.

or Jesus, also, "faith" is ultimately this mitment. It is the "faith" of the Pub-, who is "justified" on the grounds of commitment (Luke 18:9-14). It is the bandonment to God and to the claims he Kingdom of God required of those would become disciples (Luke 9:57-62). his meaning of "faith" for Paul and for raises some very real questions regard-the often-quoted definition of "faith" d in the classic passage in Hebrews. ith" is, clearly, belief in the existence of God — "the conviction of things not seen" (11:1b). "Faith" is also the certainty that God will fulfill His promises — "the assurance of things hoped for" (11:1a). It is a fallacy, however, to stop here in any consideration of Christian "faith." The difficulty in our time is not so much that men may fail to believe in the existence of God or that they may doubt that God's promises and purposes stand firm. The difficulty, rather, is that men in their stubborness and rebellion refuse to commit their lives or their wills to God about whom they may have these correct intellectual ideas. It is this "faith" which is the dominant New Testament condition for salvation.

The Homemaker's Corner

Mrs. Harry A. Burnham

Too Many Spots.

We have been having the painted walls of our living-room cleaned. They needed it. The process has taught us a few things about pictures. Of course we had to take them all down. It was almost as much work as the old-time carpet cleaning, when tacks were pulled, newspaper linings removed and the carpets beaten, brushed, stretched and relayed.

When the pictures were all down, cleaned and stacked against a wall to wait for the re-hanging, we looked at the spots on the walls where they had hung, and we wondered why on earth there should be so many spots.

Of course, the fact that someone has at some time, attached a cord to the frame of a picture is a sufficient reason for giving it a place in our living-room — or is it?

There is that old picture with the name "Julia" under it. It must be at least a hundred years old and we have been told that it is probably a real "primitive" which is worth "real money." But we wonder just why we have it on our wall. We didn't know Julia. She is not very good to look at, and she sort of disturbs our belief in the "good old days" when we contemplate the wasp-like waist and the voluminous skirt.

Then there is the basket of flowers painted on white velvet, at least it was white once. It is still remarkable and interesting because the colors have faded so little since it was painted in 1850. Those flowers have long since ceased to mean anything to us. Its room would be better than its company.

There are some samplers. They are quaint in their delicate frames, but, somehow, they always enlist our sympathy. One is bordered with ferns and flowers done in tiny, intricate stitches. It has three rows of alphabets in different types of letters. At the bottom we read:

"Though all the flocks and herds were dead
My soul a famine need not dread,
For Jesus is my living bread."
Cornelia Hubbard. Aged 12. 1835.

Cornelia was, we are told, a very pious young girl. We are sufficiently un-pious to think that Cornelia might have lived longer in the land which the Lord our God gave her if she had played out-of-doors in the sunshine more, and made fewer samplers. Anyhow, Cornelia died at the age of forty-two, leaving six children. For ten years before she took her departure she had been wearing white caps, daintily embroidered and lace edged, and was considered an old lady. Perhaps we will embalm the samplers for a while.

With the walls clean and clear we will rest our eyes for a bit and then we will find one, just *one,* good picture that will mean something and that we can really enjoy, and can, as an artist friend puts it, "Belong to a picture."

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Bishop Werner On "Church Of The Air"

Bishop Hazen G. Werner of Columbus, Ohio will be the preacher on Columbia's Sunday morning "Church of the Air" service, March 27th, from 10:00 to 10:30 EST. His subject will be "He Found it in a Tear." Music for this service is to be supplied by a choir from Ohio Wesleyan University under the direction of Dr. Rexford Keller.

Each Sunday there are two "Church of the Air" services, one at 10:00 a.m. and the other at 10:30 a.m. (EST). Some CBS stations present both services. Others "air" one or the other program. A number of stations prefer to use this hour for local programs. Consult your local papers or inquire by telephone from your CBS station.

Bishop Werner, prior to his election as a bishop was a professor at Drew Seminary and earlier was the pastor of Grace Methodist Church, Dayton, Ohio. He is a very well known writer of such religious books as "And We Are Whole Again" and "Real Living Takes Time."

The Parson Looks At Labor

Clair M. Cook

The Boston Town Hall Broadcast

The Town Meeting of the Air broadcast from the Boston Opera House on March 15th brought together — physically, that is — Secretary of Labor Maurice J. Tobin and former Congressman Fred A. Hartley, Jr., of Taft-Hartley renown, respectively seconded by former N. L. R. B. general counsel Gerhard P. Van Arkel, who resigned upon passage of Taft-Hartley, and Senator Forrest D Donnell of Missouri, Republican member of the Senate Labor and Public Welfare Committee. Their subject was, "Should the Administration Labor Bill be Adopted?" but about as much time went to discussion of the Taft-Hartley law. Their prepared formal speeches opening the debate left Mr. Hartley for the last speaker, and he took good advantage of his opportunity.

But for the "live" audience, the fireworks were in the rebuttal period, when Moderator Denny at times had difficulty curbing the enthusiasm of the debaters, who were all but elbowing each other away from the microphone in their partisan eagerness to present their convictions. Secretary Tobin's emphatic pounding of one hand against the other at one point brought a gesture from Mr. Denny reminding him of the "mike's" sensitivity. For those who did not hear it, as well as those who did, the printed record (ten cents to Town Hall, New York 18) will make interesting and informative reading.

Fully as interesting, however, was what did not go over the air. During the extension of discussion beyond the broadcast, Mr. Hartley made some exceedingly interesting admissions in response to questions. Although on the air he had flatly condemned the closed shop, banned in the 1947 law, he acknowledged that he is quite willing to see the restriction lifted, provided closed unions are opened to all who wish membership. He acknowledged, as Taft has done, that the possibility of legal union-busting through strikebreakers' voting privileges in an N. L. R. B. employer-requested election should be eliminated. He admitted that the N. L. R. B. conduct of strike votes, mandatory in the law, has been a costly and unrewarding feature, changing nothing. And he would amend the non-Communist affidavit feature to include management as well as unions. Secretary Tobin showed charts and quoted figures indicating that labor was greater under the Wagner Act than under its successor, and emphasized again that the new bill is aimed to do generally what the Railway Labor Act has been doing for labor peace for twenty-three years.

After the meeting, the Secretary of Labor — who was inadvertently addressed by Mr. Hartley in the heat of debate as "Mr. President," to the amusement of his home-town audience — in response to a question, affirmed his belief that there is an important field for work in promoting mutual understanding between religion and labor.

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What Protestants Gave To Bulgaria

W. W. Reid

In commenting on the conviction and imprisonment of fifteen Protestant leaders in Bulgaria by the Soviet court in Sofia, Correspondent M. S. Handler, in a special dispatch to the *New York Times* of March 9th, ends his articles with these paragraphs:

"In a sense an historic period came to an end with the trial. Protestant missionaries first 'discovered Bulgaria' seventy or eighty years ago when Bulgaria was still a province of the Turkish Empire. Missionaries who penetrated into Bulgaria from Greece were the first to open Bulgaria to the Western world.

"It was on the basis of their early 'discoveries' that the first ethnographic maps of Bulgaria were made. It was the missionaries who found Bulgarian-speaking communities in Macedonia and even in parts of Greece. It was they who discovered the exact extent of the spoken Slavic language in the Balkans.

"In this respect, American Protestant missionaries were to a great extent responsible for the intensification of a strong national consciousness among Bulgarian intellectuals long before Bulgaria became an independent state. It was Bulgarian missionaries who brought out to the world the news of the terrible massacres of the Bulgarian people by the Turks and who provoked international investigation.

"With time, missionaries founded schools in Bulgaria and were, for all practical purposes, responsible for the establishment of many institutions of higher learning in Bulgaria. The present curricula in Bulgarian secondary schools are largely patterns of study that the missionaries introduced. The missionaries also were largely responsible for the introduction of the study of the physical sciences and foreign languages in Bulgaria.

"A whole generation of Bulgarian intellectuals between the first and second world wars owe much of their intellectual outlook to training in schools founded by missionary societies.

"This epoch has now been put to an end in a dramatic manner."

The Methodist Church (the Missionary Society of the former Methodist Episcop Church) began its work in Bulgaria in 185 the conference was organized in 1892. T former Woman's Foreign Missionary Socie began its ministry there in 1844.

The most recent reports indicate that the were 20 organized Methodist churches in Bu garia in 1948, with six additional preachir points where congregations were beir formed. There were fourteen ordained Met odist pastors. The leading churches were Sofia, Lovetch, Varna, Pleven, Vidin, ar Tirnovo. The church buildings in all the communities were badly damaged by bom in World War II.

Perhaps the most outstanding institution Methodism in Bulgaria during the last ha century has been the American School f Girls in Lovetch. Hundreds of the abl young women of the nation have be trained in its classes, and the fame of t institution goes far beyond national bour aries. The school is now closed, followin governmental decree last year closing all n sion educational centers. Methodism's o two missionaries in Bulgaria served there were able to leave the country late in 19 Miss Mellony Turner to Greece, and M Ruth Wolfe to Turkey.

Repudiates Dean's Views

London (RNS)—An attack on the polit views of the Very Rev. Hewlett John Dean of Canterbury, was made here by Archbishop of Canterbury, Dr. Geof Francis Fisher.

The archbishop said in a statement that John's public utterances on current affairs "insensitive to the true facts of the situati Dr. Johnson has often been called the Dean" because of his pro-Communist s ments.

Dr. Fisher recalled that in December, "I found it necessary to issue a statement associating myself from the political ions and activities of the Dean of Canter

"Nonetheless," he said, "it has re been supposed by many people in Ca and the United States during the dean's to those countries that he speaks fo Archbishop of Canterbury or with h proval. I therefore repeat that this su tion is entirely incorrect.

"In his public utterances upon curre fairs the dean speaks, and, indeed, clai speak only for himself and not at all f or for the chapter of Canterbury Ca or for the Church of England.

"It is a matter of great regret th dean should advocate views which are

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itive to the true facts of the situation."
nswering the question, which he said
been frequently asked, as to why the
has not been removed from office, Dr.
er stated:
'irst, for removal from office the law re-
es a trial and conviction in some civil or
iastical court, and the dean has not
lered himself liable to such a charge in
er court.
Secondly, in this country we greatly value
right to freedom of speech, and the law
ow to curtail it even when it proves in-
venient, irksome or hurtful. Its suppres-
is one of the grave charges against those
litarian and police states which enjoy the
n's confidence."

A Wide Circuit

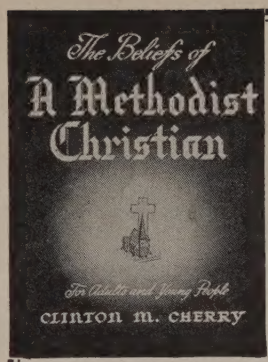
W. Reid

s God "Permit" War?

has been said that one can "prove" al-
t anything he may choose to affirm by
ng some passage of Scripture — some-
g lifted out of its context and out of
cer centuries; something from the Old
tament, when there was groping after
gious truth, and made to appear as Chris-
teaching or belief; something that may
n the letter of Scripture but is wholly in
ance with the spirit we find in Jesus'
ds and acts.
ertainly Christian people — and, one
ld think, especially Christian ministers
cannot be too careful to see that they truly
sent the highest point of view proclaimed
esus' words, and attitudes, and acts when
y say, "Christ says this," or "God says,"
"the Bible teaches." What may have
ned right and justifiable to David or
omon may be far from good enough for
se who have known the later prophets and
s Christ himself. The Christian is a fol-
er of Christ, not of Jehoram, and Abso-
, and Saul.
prominent New York clergyman in
king against euthanasia the other day,
t a bit afield to say: "God says, 'Thou
lt not kill.' God, however, does permit
even command the execution of criminals
lty of murder. He permits killing in self-
ense and in war. . . ." Later the preacher
es, "moreover, God promises to recom-
se Christians who suffer undeservedly."
where *in Christian teaching* does God
mmand" the execution of criminals? or
rmit" killing in war? And where is there
mise of "recompense" to a person erron-
sly convicted of crime and executed; or
a child killed by a bomb in "permitted"
-?
am reminded of the chaplain who, dur-
the recent war, advanced the idea that
Sixth Commandment was incorrectly
nslated into English. "Thou shalt not kill,"
stoutly maintained, should have read,
ou shalt do no murder." Killing in war,
said, is not murder; therefore, killing in
war is not against the will of God! Can you imagine Jesus, the founder and head of the Christian church, the Prince of Peace, advancing an argument like that? What kind of religion was the chaplain expounding — certainly not one emanating from the spirit of Jesus!

Why can't we — ministers and laymen alike — say that war is wholesale killing and murder; that the will of God, as revealed to the early Hebrews, was and is opposed to the taking of human life; that the core of Christ's teaching was respect for human life — a respect which is the very antithesis of war, and killing, and murder; that the only way a follower of Christ can engage in war is to turn aside from his Christian faith, either deliberately or through the powerful physical pressure of society — as many honestly said they were doing when they engaged in World War II.

I think I would rather say that I and my generation and society are not strong enough to follow Christ and God, than to try to drag them down to condoning, or blessing, our even "permitting" our killing and murder in war. If man is weak there is hope that he may grow strong; if God approves war, what hope is there for the world?



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Getting a Kick Out Of Life

William L. Stidger

A Spending Wife Is A Problem

A spending wife is a problem, but Rastus solved it in a very simple, direct fashion, with a technique which is unassailable:

Rastus appeared before a Southern judge to obtain a legal separation. "What seems to be the trouble?" asked the judge solicitously. "Why can't you get along with your wife?"

"Well, you see Jedge, it's dis away, one day she dun asks me fer two dollahs, de nex day she dun asks me fer tree dollars, and de nex day, can you believe it, she dun asks me fer fo' dollahs. Ah jes can't offo'd dat kind of a 'spensive wife."

The judge, not a little amused over the universality of this complaint continued his questions: "What does your wife do with this money? Does she spend it for housekeeping or does she spend it on things for herself, foolish things or wise things? Is she what you might call extravagant?"

"I don't know dat word 'stravagant means, Jedge, but bless your soul, dat woman, she jes don' spend it on nothin.'"

"Then why are you complaining?"

"She jes don' spend it on nothin' Jedge, 'cause ah don' give it to her!"

My guess is that there is nothing in this mundane existence of ours which helps so much to get more out of life than a story like the above, even if it doesn't solve the problem of a spending female.

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Headlines In Religion

A weekly roundup of religious news as reported by Dr. J. Edward Carothers, minister of Calvary Methodist Church, Albany, New York.

A "white book" containing 61 documents from the pen of Cardinal Mindszenty will be published next month in New York City. The volume will contain papers from the private files of the prelate who was sentenced to life imprisonment by the Hungarian government. The publishers claim that the book will carry full details of the struggle which culminated in the world-famous trial and conviction. The notice of publication says that the cardinal knew what was coming and therefore began to send copies of official documents to people outside of Hungary. The last of these papers turned up in Switzerland last January, bringing to 105 the total number on hand.

Of the total number, only 61 will be published. The publisher claims that the documents reveal a gradual increase of pressure upon the cardinal — all of which was aimed at the destruction of the church schools.

A bill to legalize religious education on the released-time basis in the state of Washington has failed to pass. A proposal for courses of instruction in religious and racial tolerance is contained in a bill before the New York State legislature. This bill would designate that the Board of Regents should be responsible for the courses of instruction. It should be clearly understood that this bill has not been passed, it has merely been introduced.

While the people of the nation put their income tax reports into the mail last week, an organized refusal to pay income taxes was made by a group which objects to the amount of money being spent on national defense.

The organization is known as the Tax Refusal Committee of Peacemakers and among the membership are such notables as Dr. A. J. Muste of the Fellowship of Reconciliation and Mr. Caleb Foote, the executive secretary of the Central Committee for Conscientious objectors.

Some of those who refused to pay either all or a portion of the income tax said that they were giving the money to charitable and humane causes. They sought to make it clear that they were not attempting to evade the tax by concealment, but that they were refusing to pay the tax because of religious convictions.

The case of 20 year-old Edgar R. Norton, a Quaker, from Glens Falls, has been appealed to the United State Circuit Court in New York City. Mr. Norton has been released from the Albany County Penitentiary where he has been confined since March second. Arrested for refusal to register, the young man's attorneys announced that they would take the case to the United States Supreme Court if necessary.

A 27 year-old history instructor of Bluffton College, Mr. Larry Gara, claimed that he was obeying a higher law than that of the nation when he refused to register himself and also advised others not to register. Mr. Gara has already served a three year term in prison for refusal to register in 1940. He says that he will go to prison again if necessary because he cannot, because of conscience, register for the draft. He is a member of the Mennonite Church.

Out in Alhambra, California, Deacon Lawrence Mehaffey was troubled. Each Sunday morning the fathers who brought their children to Sunday school drove away and didn't even come back to church when it was time for worship. Deacon Mehaffey thought a little presure might do no harm, so he now stands on the curb and greets each father with a little exchange which, he hopes, will cause them to do a little better about the church business in the future.

The Moral and Spiritual Basis For World Order

(Continued from page 279)

We must at the same time "demonstrate that a non-aggressive Soviet Russia has nothing to fear from a democratic America." And the statement endorsed by the delegates vigorously condemned any U. S. move which might "validly appear as aggressive to Russia."

The message insisted that "war is not inevitable," and vigorously declared that a "preventive war would be both a crime against humanity and a sin against God." It advised against "an attitude of self-righteous hatred toward Communism, and any words or actions which might deepen the chasm between Christians and the people in Cor munist countries."

The conference withheld judgment on t proposed *North Atlantic Security Pact,* sin the churchmen wanted to make certain th "this pact stayed within the framework the United Nations and was based on a n tural community of interests."

It called upon the Senate of the Unit States to postpone final action on this pa until the nation has had opportunity for fu discussion of all its provisions and implic tions.

For the consideration of our governme and people in the coming discussions the co ference offered the following suggestions:

1. No defensive alliance should be enter into which might validly appear as aggre sive to Russia as a Russian alliance wi Latin America would undoubtedly appear us.

2. Regional pacts may make for comm security and welfare provided (1) that th stay within the framework of the U. N (2) that they are based upon a natural co munity of interest; and (3) that they purs this interest in ways that do not jeopardi world community.

3. Regional military alliances are of cour no substitute for the relief of human di tress and the meeting of human needs with the area; and they must not be allowed take primacy, financial or otherwise, ov such constructive programs.

History indicates that the most that c be achieved by military alliances is a temp ary balance of power, while they easily gi rise to menacing armament races ending war. The tragedy of our times calls for her efforts in new directions. We must increa our efforts for the universal reduction a control of armaments, and, more, we mu launch "bold new programs" looking to t general elevation of living standards throug out the world, and the assurance of a f chance in life to all men regardles of ra color, creed, or nationality.

In a statement of "Guiding Principles this Time of Tension," the conference affirmed its emphasis upon the 13 "Guidi Principles for a Just and Durable Pea adopted at the Delaware Conference in 19 and added seven more stressing the ba theme that "in the world today the m needed power is spiritual power that co from God," that "power is a trust," that c nation's unusual power must be used "righteousness and peace," that "milit power must be subordinated to civil auth ity," that "compassion is especially nee by the powerful," and that in the spirit the apostle Paul the Christian should f with calm and confidence the "uncerta and turmoil" of the present situation.

Other recommendations and ideas bodied in key documents endorsed by conference included the following:

While affirming world government a

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g-range objective, the conference urged ole-hearted support of the United Nations he best way to preserve peace. It pointed however, that world order could not be ieved "except as there is world-wide ac- ance of the moral principles on which : law and order are based."

'he conference recommended that control foreign policy be placed in civilian rather n military hands, maintaining that a mil- y training does not qualify persons "to down a strategy for peace and to calcu- the risks that always have to be taken peace."

'he conference called on the nation to de- : a "basic strategy of peace," co-ordinat- civilian and military activity abroad. It erved that "unrelated acts" in Germany l Japan, and independent exploits of mili- y or civilians, while "well meant and per- os intrinsically sound," may "jeopardize success of an over-all national strategy peace.'

'he conference warmly endorsed Presi- nt Truman's proposal to make American ow-how and technical services available undeveloped areas. It urged the govern- nt to take prompt action to provide per- nel and funds for the program.

The conference called for continued U. S. d to the people of China, regardless of the anging political and military situations, and proved State Department policy to keep olomatic and consular offices in "all parts China." It also urged American civilians remain in China as a means of "keeping e door open for the free exchange of in- rmation, contact with the Western world de, education and Christian ministry."

The conference asked the U. S. Govern- ent to follow a Far East Policy "in keeping th the sympathy" of the American people th the movements for political independ- ce that are now under way in many of the eas of the Far East.

Other Far East proposals adopted by the nference included a review of U. S. oc- pation policy in Japan along with immedi- e peace treaty negotiations; approval of ate Department policy for a unified Korea; pport of the Judd bill to lift discriminatory migrations laws; request for U. S. action the United Nations to bring the Nether- nds in line with U. N. policy in Indonesia, d aid to the Philippines in the develop- ent of natural resources.

The conference, with 465 delegates repre- senting 48 Protestant denominations and allied religious bodies, was considered the most widely representative gathering of Protestanism ever held to consider international issues.

Principal speakers included John Foster Dulles, noted Presbyterian layman, and member of the U. S. delegation to the United Nation, Methodist Bishop G. Bromley Oxnam of the New York area, Dr. Reinhold Niebuhr, of Union Theological Seminary, and Dr. O. Fredrick Nolde, Philadelphia theologian.

Bars 143 Catholic Teachers

SANTA FE, N.M. (RNS) — District Judge E. T. Hensley, in a written judgment here, barred 143 Roman Catholic nuns, brothers, and priests from public school teaching posts in New Mexico.

His ruling also prohibited the holding of tax-supported school classes in buildings owned by the Roman Catholic Church.

The written judgment supplemented an oral decision from the bench on Oct. 7th, in which Judge Hensley ruled that "there is no separation of church and state" in some New Mexico public schools, thus violating the state and national constitutions.

At that time he indicated that his written judgment, to be released later, would rule "generally in favor of the plaintiffs," a group of Protestants seeking to bar Roman Catholic teaching in the New Mexico schools.

The case arose from a dispute over the alleged teaching of Catholism in the public schools at Dixon, a small community in northern New Mexico.

The written judgment decided a wide range of questions left unsettled by the verbal decision. One of the most important results of the judgment is that at least sixteen school buildings owned by the Catholic Church must be replaced with publicly-owned schools.

Other declaratory judgments in the ruling specifically prohibited the following:

Free state bus transportation for students in parochial schools;

Purchase from public funds of textbooks for parochial schools and purchase of books especially for Catholic schools;

Teaching of sectarian doctrine in any tax-supported school;

Holding of public school classes in rooms where religious or sectarian symbols are displayed;

Payment by the state of persons teaching sectarian doctrines.

The ruling also stated that the 143 garbed Catholic teachers who taught in the twenty-eight schools "be forever barred from receiving any school monies and employment in the public schools of this state."

The ruling was on specific issues only. It did not state that nuns as such could not teach or that the garb of teachers is a religious influence.

Farewell Service At Cliftondale

Church treasurer and Mrs. Ernest Hodgdon receive an Item scroll on their 50th wedding anniversary from the pastor, the Rev. H. Newton Clay, at Cliftondale Methodist Church in Saugus, Mass., on Feb. 27th. The presentation was made during the service honoring Mr. Clay at his last service in that pastorate before leaving to become minister of the Westfield, Mass., Methodist Church. Some 40 of the 99 couples married by Mr. Clay during his Cliftondale pastorate joined the large congregation at the farewell service.

A reception was held on Feb. 24th in the parish house, at which 400 people were in attendance to present their best wishes and gifts of money and flowers to the Rev. and Mrs. Clay.

Notice of Annual Meeting

OF THE

PREACHERS' AID SOCIETY OF THE NEW ENGLAND ANNUAL CONFERENCE OF THE METHODIST CHURCH

The annual meeting of the Preachers' Aid Society of the New England Annual Conference of the Methodist Church, at which corporators, annual donors and life donors may be present, will be held in the Directors' Room of the Day Trust Company, fifth floor, 111 Devonshire Street, Boston, Massachusetts, at 3:00 P.M. on Monday, the twenty-eighth day of March, 1949, for the purpose of the election of officers and corporators for the ensuing year; acting on the reports presented; and for the transaction of any other business which may properly come before the meeting.

VINCENT P. CLARKE, *Secretary*

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